# THE BOOK OF CERNE

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Heliog. Dujardin.

*Frontispiece to the Gospel of S.t Luke*
*(Book of Cerne fol. 21)*

# THE PRAYER [illegible]

# OF AEDELUALD THE [illegible]

COMMONLY CALLED

# THE BOOK OF [illegible]

*EDITED, FROM THE MS. IN [illegible]*
*WITH INT[illegible]*

[illegible]

AT THE [illegible]


LVCAS

# THE PRAYER BOOK
# OF AEDELUALD THE BISHOP

COMMONLY CALLED

# THE BOOK OF CERNE

*EDITED, FROM THE MS IN THE UNIVERSITY LIBRARY, CAMBRIDGE*
*WITH INTRODUCTION AND NOTES*

BY

DOM A. B. KUYPERS
BENEDICTINE OF DOWNSIDE ABBEY

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# PREFACE.

THE late Mr Henry Bradshaw was interested in the *Book of Cerne* and had long the intention of editing at least a part of it. He did no more, however, than write the description of it for the *Catalogue of Manuscripts preserved in the Library of the University of Cambridge*: but it can hardly be doubted that the articles written on the MS both by Prof. Westwood and Mr F. A. Paley were composed under Bradshaw's eye and inspiration. When I was coming into residence at Cambridge my attention was directed by Mr Edmund Bishop to the *Book of Cerne*; and I take this opportunity of saying that without his encouragement and assistance the work would not have been carried through. I had previously spent some time at the British Museum working at the Royal MS 2 A XX, and a short acquaintance with the *Book of Cerne* revealed the general similarity and in parts identity between the two MSS. Thus I was induced to undertake this edition of the *Book of Cerne* and to print 2 A XX as an Appendix.

The title *Book of Cerne*, by which the MS has been commonly known during the last half-century, has been retained. In reality the book had no connection with Cerne, at any rate until a late stage in its history; at most it may have found its way there in the course of the Middle Ages. In regard to the origin of the book, the evidence brought forward in the Introduction seems to justify the conclusion that the MS was written in Mercia, and was written not later than the first half of the ninth century. There is nothing in the Gospel text found in the First Part of the Manuscript incompatible with such conclusions; and the Gospel Lessons may be taken as interesting specimens of a type of biblical text current in England in the eighth and first half of the ninth century.

Nothing, however, in the character of the prayers which form the Second Part of the Manuscript suggests that they were of Mercian origin, though found in a Mercian Manuscript. In the Introduction an attempt has been made to discover the forces at work in the formation of the prayers. Two great currents of

influence, two distinct spirits, Irish and Roman, have been recognized;—spirits acting and reacting upon each other, working at times singly then again together, influencing the composition of these prayers. Once recognized, these influences are traceable through the whole range of the strictly devotional literature of the period, as the Royal MS 2 A XX, the Book of Nunnaminster, the Prayer Books of Alcuin. But to limit ourselves to the *Book of Cerne* and 2 A XX; as the influence which has been called Irish is in them the more pronounced, it would seem to indicate that the prayers which they contain were composed in a place where and at a time when the spirit of the Irish monks was predominant. It may be well to state here that neither the *Book of Cerne* nor the Royal MS 2 A XX is liturgical in the proper sense of the term; they are simply books of private devotion.

Mr Edmund Bishop has contributed a Note investigating the liturgical books used by the writers of the *Cerne* prayers; to this Note I venture to invite the attention of students of the Western Liturgies. My colleague Dom Butler has compared the proofs of the *Cerne* text with the MS, and to him I am indebted for advice and help throughout. In addition to others mentioned during the course of the work, I wish to express my special obligation to Prof. Skeat for revising the Anglo-Saxon portions of the MS; to Mr Burkitt for guidance in preparing the critical notes on the Latin Gospels and the Note on the Biblical Text; and to Dr Montague James for many valuable suggestions, especially in regard to the apocryphal pieces. My thanks, too, are due to Canon Armitage Robinson, to Mr F. Jenkinson, Librarian of the University Library, and to Mr G. F. Warner, Assistant Keeper of MSS at the British Museum. It only remains for me to thank the Syndics of the University Press for undertaking to publish this MS, which may justly claim to be one of the treasures of the Cambridge University Library.

A. B. KUYPERS.

KING'S COLLEGE,
3 *August*, 1902.

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Additional Liturgical References:

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Acts of S. Andrew (p. 161):

Max Bonnet's ed. (Acta Apost. Apocr. II. i. pp. 24–25 (1898)) should have been used for the apparatus: the text is identical with that in Fabricius, except that it contains the passage in lines 5–9: the only variants from the *Cerne* text in this passage are: l. 7 obtinens, and l. 8 quanta + intra (al. in) te.

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# INTRODUCTION.

## I. The Manuscript.

The MS Ll. 1. 10 of the Cambridge University Library, of late years known as the *Book of Cerne*, is a quarto volume measuring about 23 × 18½ cm. The Codex contains 153 leaves of vellum, and is made up of three independent MSS bound together; the binding dates only from the beginning of the xviii century, and is lettered on the back "Magna Carta."

The three MSS of which the Codex is composed are:—

I. "26 leaves handwriting various from early xii to late xiv centuries" (Bradshaw, *Catalogue of Manuscripts preserved in the Library of the University of Cambridge*, Vol. iv No. 2139, pp. 5, 6). It contains copies of from 40 to 50 charters and other documents relating chiefly to the Benedictine Abbey of Cerne in Dorsetshire. These charters are noticed in Hutchins, *History and Antiquities of the County of Dorset* (Ed. 3, 1870, Vol. iv p. 20). There is also a long prayer attributed to S. Augustine.

II. The Book of Aethelwold[1] the Bishop.

It consists of 99 leaves. Each page contains from 18 to 20 lines. The book is written apparently by the same scribe throughout. In Henry Bradshaw's opinion "the handwriting is Anglo-Saxon of the viii or ix century with erasures and corrections of the xii and side notes of the xiv" (*Catalogue*, Vol. iv p. 5).

The Book of Aethelwold is in two parts:—

(i) ff. 1—40a. The "Passio Domini" and the "Resurrectio Domini" from each of the four Gospels.

(ii) ff. 40b—99b. A collection of 74 prayers and hymns, followed by a selection from the Psalms, somewhat similar to the so-called Psalter of S. Jerome, and an apocryphal dialogue between Christ and Adam and Eve *in limbo patrum*. "The last words on f. 99b close a sentence, but possibly a quire or more of the original volume is here wanting" (Bradshaw).

III. "28 leaves in a church handwriting of the early part of the xv century" containing 76 sequences "differing very much from those in the ordinary English Missals. Those on the last four leaves are an Appendix *De beata Maria* in a careless handwriting of the xvi century" (Bradshaw, ibid. p. 6). Twelve sequences of this collection have been printed, and all have been mentioned, by Misset and Weale, *Analecta Liturgica* pars 2, Fasciculi vii, viii, pp. 573—589. Two sequences in particular seem to connect this third portion of the volume with the Abbey of Cerne:

[1] The ordinary spelling of the name Aethelwold is adopted in this Introduction: but many variations are found; e.g. Aethilwald, Aethelweald, Athelwold, Aedeluald etc., cf. W. G. Searle's *Onomasticon Anglo-Saxonicum* (1897); also his *Anglo-Saxon Bishops Kings and Nobles* (1899).

viz. No. 45 "In translatione S. Edwoldi" and No. 47 "In depositione S. Edwoldi." This Edwold, Eduuold or Eadwold is said to have been a brother of S. Edmund K. M., and to have led a hermit's life in the part of the country where the Abbey of Cerne was afterwards founded.

The sequences are followed by an inventory, in the XVI century hand, of the relics preserved at Cerne.

The charters and sequences are not included in the present edition of the *Book of Aethelwold*, which will henceforth be spoken of as the *Book of Cerne*.

The illuminations and drawings are so notable a feature of the *Book of Cerne* that they call for some comment. The following description is chiefly based on an article "Manuscripts at Cambridge" by the late F. A. Paley (*Home and Foreign Review*, 1862), and on Westwood's *Facsimiles of the Miniatures of Anglo-Saxon and Irish MSS* (London, 1868).

Prefixed to each Gospel is a full page illumination representing the Evangelist with his symbol.

A photographic reproduction of the picture of S. Luke forms the frontispiece to this volume.

Coloured fac-similes of the pictures of S. Matthew and S. John are to be seen in Westwood, Plate No. XXIV; and descriptions of all four are to be found in the same work p. 43 seq.

Each of these pictures, says Westwood, "is enclosed in a circle placed over and upon the apex of a semicircular arch, which is supported on pillars with very rude capitals and bases, closely resembling in detail the architecture of still remaining Saxon Churches. The dress of the four Evangelists is identical except in colour. S. Matthew wears a blue upper garment over the shoulders with a brick-red under robe whilst S. Luke...has a purple upper and a blue under-garment. An attempt at shading the folds of the dresses is made by thin black lines forming the edges of narrow dashes of colour, distinct from that of the ground colour of the dress, without any attempt to soften down the lines, just as in the Gospels of Lindisfarne."

"The angel of S. Matthew and the eagle of S. John are better drawn than in the majority of these early designs. The winged lion of S. Mark is represented sideways seated on his hind-legs and tail and holding the book of the Gospels in his fore-paws: he is coloured brick-red with blue mane and feet and with a blue and white barred tail, whilst the bull of S. Luke is an unwieldy claret-coloured animal standing sideways on its hind-legs, holding a red book with its fore-legs: a large yellow nimbus edged with red surrounds its head, and a large pair of wings completes the symbol, which is very similar to the bull in the Royal MS 1 E VI (VII or VIII cent. Brit. Mus.).

"Each symbol has a yellow nimbus, and is enclosed within a yellow arch, having in that of S. John rude capitals, like those employed in Saxon architecture, formed of grotesque heads and foliage; whilst in that of S. Matthew the space on either side above the plain boss-like capital is filled in with the spiral pattern carefully drawn.

"The capitals on either side of the bull of S. Luke are quite plain, but those of S. Mark represent a conventional kind of bud arising out of a cup-like capital."

The inscriptions of the four Evangelists are written in moderate sized ornamented angulated capital letters.

"S. Mark holds the sacred volume with his naked left hand, but in the others (except in that of the scribe, S. Luke) the Evangelists and the Angel have the left hand holding the book covered; the Angel is dressed in the same manner as the Evangelists with sandals on the feet[1].

[1] "In my two fac-similes," says Westwood, *loc. cit.*, "I have copied the pages of S. Matthew and his angel, and S. John with his eagle; with, however, the substitution of the bust of S. Luke (to show the pen and inkpot of the scribe) in lieu of that of S. Matthew, who is drawn like S. John, except that

The open spaces in these miniatures are filled up with triangular patches of small claret-red dots arranged in triangles."

## II. Date and Place of Writing of the *Book of Cerne.*

Little is known of the modern history of the volume. It was one of the 1790 MSS of John Moore, Bishop of Ely, which George I presented to the University of Cambridge in 1715. In Bernard's *Catalogi* (Oxford, 1697, Vol. II, p. 364, 9299. 113), the Codex, then in Bishop Moore's possession, is described as follows:—

1. Magna Carta.
2. Oratio Augustini ante Missam.
3. Quaedam Monasterium de Cerne spectantia.
4. Lectiones quaedam Euangelicae charactere saxonico tempore Paschatis recitari in Ecclesiis solitae.
5. Preces aliquot Latinae e quibus una lingua saxonica inter lineas concipitur. Codex membr. 4to.

It will be observed that the sequences now bound up at the end of the volume are not mentioned; but this does not seem a sufficient reason for inferring that the Sequentiar has been added later.

The fact that at least the Cerne charters (Bernard's item 3 above) were certainly attached to the Prayer Book of Aethelwold at the end of the XVII century, may be an indication that the latter also was at Cerne in the later Middle Ages. But in any case this would not afford any presumption that it was written at Cerne. In short, nothing definite is known of the history of the MS before it came into Bishop Moore's possession. We must therefore rely upon internal evidence for its date and *provenance.*

On the recto of f. 21 (the verso of which is occupied by the picture of S. Luke) is an acrostic of eighteen lines, the initial letters of which give the words "Aedeluald Episcopus." The MS contains a second allusion to Bishop Aethelwold. Prefixed to the collection of extracts from the Psalms (f. 87 b) occur the words "hoc argumentum forsorii Oeðelwald episcopus decerpsit." It is apparently on the strength of these two occurrences of the name that Bradshaw called the book "Liber Ethelwaldi Episcopi"; and certainly they afford reasonable ground for connecting the book with a Bishop Aethelwold; the acrostic seems even to countenance the supposition that the book was written during his episcopate. The question arises: is it possible to identify this Bishop Aethelwold?

the third and fourth fingers of the right hand are bent down, thus representing the Evangelist as in the act of benediction in the Latin manner."

In the Rev. W. G. Searle's *Anglo-Saxon Bishops Kings and Nobles* (1899) the following bishops are found bearing variations of the name Aethelwold[1]:

| | |
|---|---|
| 721–740 | Lindisfarne. |
| 818–830 | Lichfield. |
| (c. 850 ?) | Dunwich, Suffolk. |
| (930 ?) | Dorset. |
| (939 ?) | (diocese unknown). |
| (c. 945) | Elmham, Norfolk. |
| 963–984 | Winchester. |
| 971 | York. |
| 1006–1013 | Winchester. |

Several of these names are eliminated by the following considerations:—

(1) Cockayne ascribed the Latin text of the *Book of Cerne* to the VIII century (*Leechdoms* 1864, I LXVII). Bradshaw's original opinion (1861) that "the handwriting is Anglo-Saxon of the VIII or IX century" has already been cited: Sweet, however, writing about twenty years later, says: "I learn from Mr Bradshaw that he now considers the Latin text to be not older than the first half of the ninth century" (*Oldest English Texts*, p. 171).

Mr G. F. Warner, Assistant Keeper of Manuscripts in the British Museum, though he has not seen the MS, has at my request examined the handwriting as shown in a photographed page. He considered it to be of the early IX century.

(2) Westwood, in his *Facsimiles of the Miniatures and Ornaments of Anglo-Saxon and Irish MSS* (1868, p. 43 seq.), deals with the *Book of Cerne* from the standpoint, not of pure palaeography, but of drawing and illumination. He compares it with various MSS, and those which he chooses as supplying analogies are the Lindisfarne Gospels (Nero D IV) of the early VIII century; MS Reg. 2 A XX, ascribed by Sir E. Maunde Thompson to the VIII century, and by Dr Bernard to the VII (*Irish Liber Hymnorum*, Vol. I, p. XVIII); MS Reg. 1 E VI, of the VII or VIII century; also Cott. MS Tib. C II, containing Bede's *Ecclesiastical History*, and assigned by Sir T. Duffus Hardy to the VIII century, which MS, says Westwood, "appears to me to have been executed in the same school as the MS before us," i.e. the *Book of Cerne*. Thus Westwood looks to VIII century manuscripts for his terms of

[1] Bradshaw in his *Catalogue*, and after him the writer in the *Home and Foreign Review*, speak of an Aethelwold Bishop of Sherborne in the VIII century. I have not been able to find any trace of such a bishop in any authentic record, nor is there any mention of him in Stubbs, *Reg. Sacr.* (1895), nor in Searle.

comparison; and his own view of the book is expressed in the following words: "The volume......belonged to, if it was not expressly written for, Bishop Aethelwold in the first half of the VIII century" (Lindisfarne, 721—740).

(3) The MS contains on f. 2 a (f. 1 is lost) the conclusion of some instructions in Anglo-Saxon concerning prayer. Mr Sweet describes this as the work of a "bold hand of the first half of the ninth century" (*Oldest English Texts*, p. 174), and Bradshaw judged the handwriting to be identical with that of the rest of the MS, and in this I am satisfied he is correct. In any case, if it be not by the same hand, it is certainly, as Westwood remarks, the work of a contemporary scribe.

(4) ff. 43 a—44 b contain Anglo-Saxon interlinear glosses, written by two different hands and at different dates. In regard to these there is a divergence of opinion as to whether the earlier set of glosses is contemporary with the text (Bradshaw) or added later (Cockayne). The last-named writer judged that they belonged to the end of the X century; but Sweet holds that, "though the language of the earlier glosses cannot be earlier than the first half of the ninth century," still "they are certainly older than the tenth"; and he edits all the Anglo-Saxon fragments of the MS among IX century documents. (*Oldest English Texts*, p. 171.) Thus the weight of opinion based on the linguistic evidence supplied by the Anglo-Saxon inclines towards the conclusions based on purely palaeographical and on artistic considerations.

(5) Independent evidence helping to fix the date of the MS may be derived from the character of the Gospel text contained in the First Part. The question is investigated in Note I after the Appendix (pp. 226 seq.). The results of the investigation may be summed up as follows: the text is fundamentally Celtic; it has been influenced by Northumbrian texts; but it shows no traces of the Alcuinian Recension. A text of this type might well be found in the first half of the IX century.

It seems, then, that Bradshaw's final judgement, viz. that the *Book of Cerne* was written in the first half of the IX century, may be acquiesced in; and that therefore the Bishop Aethelwold of the MS cannot be identified with any of the Aethelwolds whose episcopates fell during the X or XI centuries.

We pass on to consider the question of the place where the MS was written:—

(6) Mr Sweet, in the body of his book, *Oldest English Texts*, says of the Anglo-Saxon fragments that the dialect appears to be Kentish (pp. 171 and 174); but in the Preface, written some years later, he corrects this view and states that the dialect in both cases is Mercian (p. VII). Prof. Skeat informs me that there is no doubt that the dialect in which the fragments are written is Mercian, i.e. Old Midland. Mr Warner suggested independently that the handwriting appeared to him to present Mercian features. The only Aethelwold whose diocese lay in Mercia was Aethelwold

of Lichfield, who is also the one whose date (818–830) approximates most closely to the palaeographical and other indications of the MS. It may therefore be concluded that, if the Bishop Aedeluald of the acrostic was a living bishop at the time that the book was written, he must be identified with the Bishop of Lichfield, and the date of the MS must be placed between the years 818–830. In any case, it may be taken as established that the MS was written in Mercia in the first half of the IX century[1].

## III. The Sources of the Collection of Prayers.

We must now examine whether there are any indications that the collection of prayers can be resolved into earlier elements or sources. It will be noticed that 52 is the same prayer as 3; and that 69 is the same prayer as 30. This raises a *prima facie* presumption that the compiler of the *Book of Cerne*, or the compiler of its original, had before him separate booklets. At the same time it is to be observed that the texts do not show such variants as would suggest that the duplicate copies of these two prayers came from different MSS.

When we compare the actual wording of various prayers in detail, we find that some show close affinity, and often even verbal identity. It will be instructive to print out in parallel columns the full texts of 17 and of 47 and 48.

| **17.** ORATIO UTILIS DE MEMBRA CHRISTI. | **47.** ORATIO AD DOMINUM AB ALCHFRIÐO ANCH. CONPOSITUM. |
|---|---|
| **Deprecor te domine** Iesu Christe | **Deprecor te domine** sancte pater omnipotens aeterne deus propter nomen tuum |
| per natiuitatem tuam singularem ac sanctissimam | |
| inlumina mentis meae tenebras | |
| et da mihi maiorem tuae caritatis ardorem | |
| et per tui praesepis angustiam | |
| et per circumcisionen | |
| circumcide in me uitia cordis et corporis mei | |
| et per omnem humanitatem tuam humillimam et mitissimam | |
| et per membra tua mundissima | et per spiritum sanctum tuum paracletum |
| miserere membris meis inmundissimis | praetende super me dexteram tuae maiestatis |
| et per ministeria matris tuae | ut auxilium tuum et misericordiam mecum habere merear |
| quae tibi corporaliter et spiritaliter exhibuit | |
| expelle a me superbiae spiritum | et per sacrosancta mysteria corporis et sanguinis Christi filii tui |
| et concede mihi cordis humilitatem | |

[1] In No. 6 (p. 90. 16) we find the words "nec delicias saeculi amplectem" taken from S. Benedict's Rule c. IV "delicias non amplecti." It is to be noted that the words do not occur in the copy of this prayer found in MS Reg. 2 A XX. It would be too much to conclude that the scribe of the *Book of Cerne* was a Benedictine monk, or that the book was written in a Benedictine monastery: but it seems at least that this prayer at some stage of its transmission passed through Benedictine hands.

**17**

et per baptismum tuum et sacrum ieiunium xl dierum ac noctium
absolue uincula uitiorum meorum
et laua me ab iniustitia mea
mediator dei et hominum
exaudi me et libera me de manibus inimicorum meorum
adiuua me domine sancte pater saluator
et per uestigia tua felicissima filius dei
et per flectionem genuum tuorum
confirma gressus meos
et per manus tuas sanctas ac uenerabiles
munda manus meas a malis operibus
et per uiscera tua quae semper diuinis uirtutibus impleta fuerunt
innoua in uisceribus meis spiritum sanctificationis
et per caput tuum christe castissimum
miserere meo capiti criminoso
et per beatos oculos tuos
parce pollutis oculis meis
et per aures et nares tuas suauissimas
mitte medicinam auribus et naribus meis indignissimis
et (per) os tuum optimum
et per linguam tuam mellifluam
et per labia tua dulcissima
custodi custodiam ori meo nequam
et linguę meae dolosae et labiis meis iniquis
**et per sanctum euangelium tuum**
et per caelestem doctrinam tuam
dirige cor meum in rectum consilium
**et custodi cogitationes meas a malis inmissionibus inmundorum spirituum**

**et per VII dona spiritus sancti**
**multiplica super me misericordiam tuam**
et per magnitudinem miraculorum tuorum
rogo te redemptor mundi

**47**

da ueniam peccatis meis
et protege corpus meum et animam meam
**ab hostis antiqui temtationibus**
**et ab huius mundi periculis**[1].

**et custodi cogitationes meas a malis inmissionibus inmundorum spirituum**
qui temtare non desinunt in sua superbia
quos tu repelle a me propitius
in tua maiestate mirabilis deus
qui uiuis et regnas in saecula saeculorum Amen.

**48.** ITEM ALIA EIUSDEM.

Obsecro te domine Iesu Christe
**per euangelium tuum**
**et per VII dona spiritus sancti**
**multiplica super me misericordiam tuam**
ut dimittas quod conscientia metuit
et adicias quod oratio non praesumit

[1] Cf. p. xvi.

## 17

qui infirmos curasti
mortuos suscitasti
leprosos mundasti
demones eiecisti
surdos audire
claudos currere fecisti
caecorum oculos et
mutorum linguas aperuisti
propterea deprecor te domine
respice ad me et miserere mei
**et protege me pastor ouium**
et expelle a me demonum aduersitates et falsitates
et da mihi fortitudinem aduersarios meos uincere
per uirtutem tuam altissimam
et per omnia uerba tua clarissima
**castiga Christe corpus et animam meam**
ab omni pollutione peccatorum
et per passionem tuam
et per crucem tuam
et per sancta uulnera corporis tui
libera me de cruciatu demonum et ab inferni tenebris
et per sanguinem tuum
et per sepulturam tuam
sana languores meos
et cura cicatrices meas
et omnium malorum meorum maculas
emunda medicus almus
et per resurrectionem tuam
et per ascensionem tuam
alleua me filius dei
**ab hostis antiqui temtationibus et**
**ab huius mundi periculis**[1]
et eripe me de persecutione prauorum hominum
et praesta mihi pacem et tranquillitatem in temporibus meis
ut prospere pro te ambulem
et in tua gratia perseuerem
et ad te peruenire merear
non pro meritis meis sed pro misericordia tua

**tibi honor et gloria deus omnipotens**
**in saecula saeculorum**

## 48

et per mariam matrem tuam et castissimam uirginem
adiuua fragilitatem meam
et emunda me emmanuhel
ab omni inquinamento carnis et spiritus
et per tuorum innocentum interpellationes purissimas
**castiga corpus et animam meam**
et per beatos apostolos tuos Petrum et Paulum
Andream Iacobum Iohannem et Thomam
Iacobum Philippum Bartholomeum et Matheum
Simonem et Thaddeum
propitius esto mihi princeps pacis
**et protege me pius pastor ouium**

et per merita beatorum martyrum tuorum
erue me de manibus inimicorum
meorum uisibilium et inuisibilium
et per omnium sanctorum supplicationes
salua me sanctus deus
et conserua me saluator meus
et libera me inmortalis deus

ab omnibus malis praeteritis praesentibus et futuris
**tibi honor et gloria deus omnipotens**
**in saecula saeculorum. Amen.**

[1] Cf. p. xv.

In the case of 49 (a long "oratio paenitentis") it will suffice to print the actual passages to which parallels are found in the earlier prayers.

**21.** p. 118, l. 16.

in quo omnia et sub quo omnia per quem omnia facta sunt

**49.** p. 145, l. 16.

in quo omnia sub quo omnia per quem omnia sunt

**21.** p. 119, l. 2.

parce animae meae parce factis meis et cunctis criminibus meis

**24.** p. 122, l. 19.

parce animae parce malis meis parce hereticis meis parce peccatis atque criminibus meis uisita infirmum cura egrotum

**49.** p. 145, l. 17.

parce animae meae parce malis meis parce criminibus meis uisita infirmum cura egrotum

**21.** p. 119, ll. 3—12.

digneris mihi domine donare
sanctum intellectum qui te cognoscat
(2) **sensum** qui sentiat te
animum qui te sapiat
diligentiam quae te quaerat
(5) **sapientiam** quae te inueniat
animam quae te agnoscat
uiscera quae te ament
(1) **cor** quod te cogitet
tactum qui te tangat
(4) **auditum qui te audiat**
(3) **oculos qui te uideant**
linguam quae te praedicet
conuersationem quae te placeat
patientiam quae te sustineat
perseuerantiam quae te expectet

**49.** p. 145, l. 20—p. 146, l. 4.

(1) da **cor** qui te timeat
(2) **sensum** qui te intellegat
(3) **oculos cordis qui te uideant**
(4) **aures qui uerbum tuum audiant**
(5) da scintillam **sapientiae tuae** qui mihi
uiam iustificationum tuarum iter ostendat
et a foueis inimici declinare me doceat

**24.** p. 122, l. 14.

ueniam peto ante te pius deus......
quia crimina agnosco

**49.** p. 146, l. 9.

ueniam peto clemens trinitas
quia crimina mea agnosco

**25.** p. 123, l. 13.

tamen pro tua pietate miserere
mei deus ne me perire patiaris

**49.** p. 146, l. 14.

miserere mei deus
ne me patiaris perire

**17.** p. 108, l. 14.

circumcide in me uitia cordis et corporis mei

**49.** p. 147, l. 2.

circumcide in me uitia cordis et corporis

**25.** p. 123, l. 14.

ne auertas faciem tuam a me quia non
pro iustitia mea peto misericordiam tuam
sed propter misericordiam tuam respice ad
me domine de sancta sede maiestatis tuae
et tenebras cordis mei radio splendoris tui
inlumina protege me domine scuto ueritatis
tuae ac fidei tuae ut me diaboli ignita
iacula non penetrent

**49.** p. 147, l. 13.

neque auertas faciem tuam ab oratione mea
quia non pro iustitia mea peto misericordiam
tuam sed propter magnam clementiam tuam
respice in me de sancta sede maiestatis tuae
et tenebras cordis mei radio tui splendoris
inlumina protege me domine scuto ueritatis
tuae et fidei ut me diaboli ignita
iacula non penetrent

| | |
|---|---|
| **20.** p. 118, l. 2. | **49.** p. 148, l. 8. |
| indulge quod feci et hoc praesta ne faciam | indulge quod feci et hoc praesta ut amplius non faciam |

It appears from the foregoing tables that not only is 17 closely connected with 47 and 48; and 17, 20, 21, 24 and 25 with 49; but further, that there is a connection between the suites of prayers 17 to 25 and 47 to 49. These two sets of prayers therefore must have been derived the one from the other, or else they must be the collateral descendants of a common ancestor. In either case it follows that the *Book of Cerne* is not an original or homogeneous collection of prayers, but was derived directly or indirectly from more than one source. Again, Nos. 38, 39, 40 and 41 are also found in a collection of forty-three prayers in the *Book of Nunnaminster*[1], based on the events of our Lord's Life and Passion[2]. This is another indication that the *Book of Cerne* was made up from different booklets. The inference is strengthened by the fact that prayer No. 41, as found in the *Book of Nunnaminster*, has the masculine forms "purificatus" and "sanctificatus," and was therefore probably copied from a MS written for the use of monks: whereas, on the other hand, the *Book of Cerne* has the feminine forms "purificata" and "sanctificata," and was presumably copied from one compiled originally for the use of nuns.

A further investigation of the sources of Nos. 1 to 52, which are prayers of various kinds addressed to the Deity and the Divine Persons, will not be here entered upon. As regards the rest of the collection, it will be seen that Nos. 53—66 form a group of prayers addressed to the Angels, to the Blessed Virgin, and to the Apostles. Nos. 67—74 are a selection of hymns. The Psalter of Bishop Aethelwold comes next in order; and the apocryphal dialogue between Christ and Adam and Eve *in limbo patrum* ends the book. It looks as if at least these last three divisions are derived from sources different from those of the rest of the prayers.

It may be concluded, then, that the *Book of Cerne* was derived, immediately or mediately, from a great variety of sources.

[1] The *Book of Nunnaminster*, i.e. MS Harl. 2965, ed. W. de Gray Birch (Hampshire Record Society, 1889), under the title of *An Ancient Manuscript*.

[2] This collection seems in some measure to be itself based upon an earlier abecedarial prayer preserved in MS Reg. 2 A XX (pp. 213—217). But it is to be noticed that the four Cerne prayers found verbally in *Nunnaminster*, and bearing the same titles as in that MS, are none of them to be referred to anything in the abecedarial prayer of 2 A XX.

## IV. Character and Origin of the Prayers.

If the reader will turn back to the prayers 17 and 47—48, printed in parallel columns, and read through first one column and then the other, he will hardly fail to perceive a difference of tone. Their purpose is the same, for both are deprecations for protection from evil and for assistance against temptation and sin. In prayer 47 there are three adjurations and five petitions: in 48 seven adjurations and ten petitions: but in 17 there are thirty adjurations and thirty-seven petitions. The difference is not merely one of number: it is even more one of character. On the right-hand side we find the following adjurations:—

**47.** for the sake of thy Name
through thy Holy Spirit the Paraclete
through the most sacred mysteries of the Body and Blood of thy Son.

**48.** through thy Gospel
through the VII gifts of the Holy Spirit
through Mary thy Mother the most chaste Virgin
through the most pure intercessions of thy Innocents
through thy Blessed Apostles (by name)
through the merits of thy blessed Martyrs
through the supplications of all the Saints.

In 17 the adjurations are not only by various mysteries in the life of our Lord, but also by the different members of His Body, and this in great detail: His Head, Eyes, Ears, Nostrils, Mouth, Tongue, Lips, are all enumerated and made the basis of special supplications.

A similar contrast will be noticed in the petitions. Prayers 47 and 48, as compared with 17, are marked by sobriety and restraint. In 17 there is a pious *abandon* that surrenders itself to an overpowering consciousness of guilt and seems to lose the sense of proportion.

The petitioner, for example, prays for mercy

on his most unclean members
on his criminal head
on his polluted eyes
on his most unworthy ears and nostrils
on his wicked mouth
on his deceitful tongue
on his unrighteous lips.

Again many of the adjurations in 17 suggest the forms of the Litany which finally obtained general acceptance in the Western Church. Thus:

per natiuitatem tuam
per baptismum tuum et sacrum ieiunium
per passionem tuam
per crucem tuam
per sepulturam tuam
per resurrectionem tuam
per ascensionem tuam.

I must not be understood as wishing to suggest that the prayer is based upon the Litany: but the spirit betrayed in both is manifestly the same[1]. This prayer has, like so many pieces in the *Book of Cerne*, a litanic character throughout. In 47 and 48 rudimentary traces of the litanic character are perceptible; still as contrasted with 17, these pieces are in parts more akin to that form of prayer which we call a "Collect."

It will be found, speaking generally, that throughout the collection in the *Book of Cerne* some prayers manifest a character and spirit resembling 17, whilst others are more akin to the character and spirit of 47 and 48. The task now before us is to see if it be possible to obtain a clue to the origin of these two types of prayer. But before doing so it will be well to give further examples of those that appear to be cast more or less in the same mould as No. 17.

**14.** p. 101, l. 17—p. 102, l. 6.

Benedicat me deus pater
custodiat me christus
inluminet me spiritus sanctus
omnibus diebus uitae meae
..................
dextera me domini conseruet semper in aeuum
gratia me christi iugiter defendat ab hoste
dirige domine cor meum in uiam pacis
rogant pro me angeli et archangeli
rogant pro me patriarchi et prophetae
rogant pro me XII apostoli
et omnes sancti martyres
in nomine sanctae trinitatis Amen.

**15.** p. 103, l. 7.

Miserere mei deus angelorum
dirige me rex archangelorum
custodi me per orationes patriarcharum
per merita prophetarum
per suffragia apostolorum
per uictorias martyrum
per fidem confessorum etc.

The petitioner in 15 goes on to invoke holy Enoch, Noe and the principal saints of the Old Law. He mentions by name the twelve minor prophets and then invokes the twelve apostles and all holy martyrs. He prays to be delivered from many kinds of vices, and petitions for many virtues with great minuteness of specification.

[1] MS Reg. 2 A XX (pp. 211, 212) shows that the Litany was already in use when the *Book of Cerne* was written. Cf. present Lit. SS: "per baptismum et sanctum ieiunium tuum."

**18.** p. 112, l. 16—p. 114, l. 1.

Domine omnipotens exaudi me
ut animam meam liberare digneris
de inferno inferiori
Deus tu me libera de igne inextinguibili
Deus tu me libera de poena infernali
Deus tu me libera de uermis inmortalibus
Deus tu me libera de protoplasto satanae
Deus tu me libera de supplicio aeterno
Deus tu me libera de damnatione et confusione aeterna
Deus tu me libera de tormento impiorum
Deus tu me libera de angustia aeternali
Deus tu libera animam meam de tenebris exterioribus...
rogo sanctam Mariam
rogo uiginti quattuor seniores...
...patriarchas et prophetas...angelos
...omnes sanctos apostolos...martyres...
confessores........

**54.** p. 153, l. 8.

In nomine patris et filii et spiritus sancti
Gabrihel esto mihi lurica
Michahel esto mihi baltheus
Raphahel esto mihi scutum
Urihel esto mihi protector
Rumihel esto mihi defensor
Phannihel esto mihi sanitas
et omnes sancti ac martyres depraecor.

**7.** p. 91, l. 10—p. 92, l. 4.

Ambulemus in prosperis huius diei luminis
in uirtute altissimi dei deorum maximi
in beneplacito christi
in luce spiritus sancti
in fide patriarcharum
in meritis prophetarum
in pace apostolorum
in gaudio angelorum
in splendoribus sanctorum
in operibus monachorum
in uirtute iustorum
in martyrio martyrum
in castitate uirginum
in dei sapientia
in multa patientia
in carnis abstinentia
in linguae continentia
in pacis habundantia
in trinitatis laudibus
in acutis sensibus
in semper bonis actibus
in formis spiritalibus
in diuinis sermonibus
in benedictionibus
in his est iter omnium pro christo laborantium
qui deducit sanctos post obitum
sempiternum in gaudium
ut audiam uocem angelorum deum laudantium ac dicentium
Sanctus Sanctus Sanctus.

It may safely be said that the above prayers have no affinity with those found in the genuine parts of the earliest Roman liturgical books[1]: but I think it will be felt that the following piece contains striking analogies of treatment and spirit with what is found in the prayers just cited.

I arise to-day:
vast might, invocation of the Trinity,—
belief in a Threeness
confession of Oneness
meeting in the Creator (?).

I arise to-day:
the might of Christ's Birth and His Baptism
the might of His Crucifixion and Burial
the might of His Resurrection and Ascension
the might (of) His Descent to the judgement of Doom.

I arise to-day:
might of grades of Cherubim
in obedience of angels
(in ministration of archangels)
in hope of resurrection for the sake of reward
in prayers of Patriarchs
in prophecies of Prophets
in preachings of Apostles
in faiths of Confessors
in innocence of holy Virgins
in deeds of righteous men.

[1] It must not be forgotten that the *Gelasianum*, as we know it, contains Gallican and other non-Roman elements.

I arise to-day:
might of Heaven
brightness of Sun
whiteness of Snow
splendour of Fire
speed of Light
swiftness of Wind
depth of Sea
stability of Earth
firmness of Rock.

I arise to-day:
Might of God for my piloting
Power of God to uphold me
Wisdom of God for my guidance
Eye of God for my foresight
Ear of God for my hearing
Word of God for my utterance
Hand of God for my guardianship
Path of God for my precedence
Shield of God for my protection
Host of God for my salvation
against snares of demons
against allurements of vices
against solicitations of nature
against every person that wishes me ill
far and near
alone and in a crowd
I invoke therefore all these forces to intervene between me and every fierce merciless force that may come upon my body and my soul:
against incantations of false prophets
against black laws of paganism
against false laws of heresy
against deceit of idolatry
against spells of women and smiths and druids
against all knowledge that is forbidden the human soul.
Christ for my guardianship to-day
against poison, against burning,
against drowning, against wounding,
that there may come to me a multitude of rewards;
Christ with me, Christ before me,
Christ behind me, Christ in me,
Christ under me, Christ over me,
Christ to right of me, Christ to left of me,
Christ in lying down, Christ in sitting, Christ in rising up,
Christ in the heart of every person, who may think of me!
Christ in the mouth of every one, who may speak to me!
Christ in every eye, which may look on me!
Christ in every ear, which may hear me!

I arise to-day:
vast might, invocation of the Trinity
belief in a Threeness
confession of Oneness
meeting in the Creator.

It is hardly necessary to say that this is a product of the Celtic mind: it is in fact the "Lorica of S. Patrick," in the translation given by Professors Bernard and Atkinson in their edition of the *Irish Liber Hymnorum* (H. B. S. II. 49—51).

If the reader will now turn to the Lorica of Loding (No. 4 in the *Book of Cerne*, p. 85) he will probably agree with the writers just named that the likeness is obvious between this Lorica and the Lorica of S. Patrick. The editors of the *Irish Liber Hymnorum* give other examples of Irish Loricas. Whether it be in matter of thought, of structure, of latinity, or of metre, the analogies of the Lorica of Loding are to be found in Irish sources[1]. In regard to this Lorica it appears from the titles and explicits of the various MSS that it was used by one Loding (called also Lathacan, Lodgen, or Laidcenn in the MSS), who may with some

[1] *Op. cit.* II. xxi. 208—212, 242—244.

confidence be identified with Laidcenn the son of Baeth, an Irish prince who lived in the middle of the VII century[1].

Dr MacCarthy in his edition of the "Stowe Missal" gives a translation of the "Prayer of Colga Ua Duinechda," †796, which exhibits the same characteristics as the Loricas and the series of extracts just given from the *Book of Cerne*. The prayer opens with 27 deprecations such as the following:—

I beseech with thee, O Jesus holy, thy four Evangelists who wrote thy Gospel divine, to wit, Matthew, Mark, Luke, John. ......

I beseech with thee the nine grades of the Church celestial, to wit, angels and archangels, virtues, powers, principalities, dominations, thrones, cherubim, seraphim.

I beseech with thee the twelve noble fathers (patriarchs) who foretold thee through the spiritual mysteries.

I beseech with thee the twelve minor prophets who figured thee.

I beseech with thee the twelve apostles, who loved thee, and who desired thee, and who adhered to thee, and who followed thee, and who chose thee before every one. ......

I beseech with thee all holy martyrs of the whole world, both of the old Law and the new Testament, from beginning of the world to Eli and Enoch, who shall suffer the final martyrdom on the brink of the judgement; around Stephen, around Cornelius, around Cyprian, around Lawrence, around George, around Germanus.

Then the prayer concludes with the following petitions:—

That thou take me under shelter and protection and care, to secure me and to protect me against demons with all their assaults; and against all the creatures of the world; against the desires, against the transgressions, against the sins, against the offences of the world; against the snares of this life, against the pains of the next; from the hands of enemies and...... ? against the fire of hell and judgement; against dishonour before the face of God; against the grasp of demons, that they prevail nought against us towards entering the next life; against the snares of this life; against every person whom God knows (to be possessed) with evil intent for us in the ten parts of the world. May God keep apart from us their fury, their power, their haughtiness, their prowess, their cunning. May God enkindle meekness and charity and love and mercy and affection in their hearts, and in their thoughts, and in their souls, and in their minds, and in their entrails. (pp. 178—181.)

The following passage from one of the Masses in the Stowe Missal, written in the original hand (ibid. 224), reminds us of the passage from No. 7 of the *Book of Cerne* quoted above, p. xxi. It commences:—

Deum Patrem, Deum Filium, Deum Spiritum Sanctum, unum et solum Dominum dominantium, et regem regnantium, et gloriam futurorum, per priuilegia clara patriarcharum, per gloriosa presagia prophetarum, per sancta merita apostolorum, per martyria martyrum, per fidem confessorum, per sanctitatem uirginum, per theoricam uitam anachoretarum, per silentium spiritale monachorum, per episcoporum ac abbatum catholicorum principatum, innixis ac continuis orationibus fideliter obsecremus specialiter hoc per sancta suffragia sanctorum, uel sanctarum uirginum, quorum hodie solemnitas

[1] Dr Whitley Stokes and Dr Bernard are disposed to identify the Gillus, mentioned in the preface to one of the MSS (the *Leabhar Breac* of the XIV century) as author of the Lorica, with Gildas. If this preface and the identification based upon it are correct (but it is mere conjecture), the Lorica, though Celtic in origin, may not have been composed in Ireland; but in any case it evidently was in circulation there.

a nobis celebratur, ut haec oblatio plebis tuae, quam sanctae Trinitati in honorem eorum, N., offerimus, acceptabilis fiat Deo, cunctis proficiat ad salutem....

It will hardly be questioned that there is a marked resemblance of thought and expression between the passages cited from the *Book of Cerne*, and the extracts given from Irish sources. The fact that some of the prayers are known to have been current in Ireland confirms the impression that there is an Irish element in the *Book of Cerne*. The *Harl. MS* 7653 contains Nos. 5, 6, 54 and 60: it was written, according to Sir E. Maunde Thompson (with whom the Rev. F. E. Warren and Mr de Gray Birch agree), by an Irish scribe in the VIII or IX century. The *Irish Liber Hymnorum* contains Nos. 4, 61 and 70; and No. 9 is in the Stowe Missal, in the writing of Moelcaich, the second hand. In the case of the last-named prayer no inference can be drawn, for it was evidently a popular prayer, and is found in widely different places. But there is good reason for believing that No. 70 reached the *Book of Cerne* from Ireland, it being a hymn attributed to St Hilary to which an Irish writer has added eight lines; for in their Preface to the *Liber Hymnorum* (Vol. II, xi seq.) the editors point out that, whereas the first sixty-six verses conform to the classical metric rules as to quantity and elision, after verse sixty-six the metre changes, and the last eight lines present phenomena "possible in Irish cantica, but inconceivable in this Hilarian poem" (p. xiii). We therefore have here in the *Book of Cerne* a Gallic hymn to which an Irish termination has been added[1]. But indeed I do not think that the presence of an Irish element in the *Book of Cerne* is likely to be called in question.

Nos. 8, 9 and 10 are forms of confession of sin. Nos. 8 and 10 are very similar in character. In both there is a minute enumeration of all possible sins, even of crimes the most heinous and unlikely. The penitent speaks as though he had been guilty of them all; and moreover as though every part of him had shared in his guilt. Thus he proceeds to accuse himself of sins of his eyes, ears, nostrils; sins by his mouth, hands, feet, tongue, throat, neck, breast, heart; sins through his bones, flesh, marrow, reins; and even through his skin, teeth, hair, nails, tears, and spittle: finally he declares "peccaui in anima mea et in omni corpore meo."

This minute enumeration of all the parts of the body reminds us of the Lorica of Loding. Similar confessions, it is true, are found in other quarters: in the Canons of Edgar[2]; the so-called confession of Fulgentius[3]; the confessions of Egbert[4];

[1] A reference to this hymn in the *Book of Leinster* (cited by MacCarthy, "Stowe Missal," p. 183) illustrates its popularity in Ireland: "I will recite, quoth the third man, thrice fifty *Ymnum dicats* each day." Bernard and Atkinson bring together several other instances (II. 127).

[2] Wilkins, *Concilia*, Vol. I. p. 230.

[3] Migne *P. L.* 78, col. 440.

[4] Morinus, *de Poenitentia* (ed. 1651) ap. Appendix, p. 13 sqq.

and those found in the prayer books of Alcuin[1]: but the question presents itself whether all these confessions be not ultimately based on more primitive Irish forms such as those found in the *Book of Cerne*[2]. And that No. 10 is of Irish origin is raised above the level of mere conjecture by the fact that in a x century MS now at Angers, which the late Samuel Berger supposed to have been written at Tours (*Revue Celtique* xv 155), it bears the title "Confessio S. Patricii Episcopi"; and it is again found in Irish surroundings in the Basel MS A VII. 3 (printed in Warren's *Liturgy and Ritual of the Celtic Church*, p. 185). Thus we shall not be going beyond the evidence in attributing 8 and 10 to Irish sources. It is not here contended that the prayers passed in review were composed in Ireland; this only is suggested that they have Irish affinities and were composed under Irish influence. They seem to be the utterances of the same spirit that found expression also in the extraordinary austerities and penitential exercises of the Irish monks.

If after examining the confessions 8 and 10 the reader will turn to No. 9, he will at once be aware that he is in a different region of thought and feeling. The simplicity and restraint of this confession form a striking contrast to the emotional effusiveness of those which immediately precede and follow it. As before stated, confession No. 9 was evidently a favourite prayer: not only is it found in many places, but it was made the basis of various adaptations. I print in parallel columns the original form of the confession as it stands in the *Book of Cerne*, and one of these adaptations found in the "Missale Gothicum," the most important of the extant Gallican Missals (Muratori, col. 595).

| BOOK OF CERNE: SCA CONFESSIO. | MISSALE GOTHICUM: APOLOGIA SACERDOTIS. |
|---|---|
| Ante | Ante tuae immensitatis conspectum, et ante |
| oculos tuos Domine | tuae ineffabilitatis oculos, o maiestas mirabilis, |
| | scilicet ante tuos sanctos vultus, magne Deus, |
| | et maximae pietatis et potestatis omnipotens Pater, |
| | quamlibet sine debita reverentia, attamen nulla |
| | officii dignitate, vilis admodum precator accedo, |
| reus conscientiae testis adsisto | et reus conscientiae testis adsisto. |
| rogare non audeo quod impetrare non merear | quidne rogabo quod non mereor? |
| tu enim scis domine, omnia quae aguntur in nobis. | at ne pie (non sine Dei pace dictum sit) quod |
| | peccati magis est accusator, |
| | qui pro peccatis debuit esse interuentor? |

[1] Migne *Pat. Lat.* 101, *De Psalmorum usu Liber* and *Officia per Ferias*.

[2] The first prayer of the "Ordo Baptismi" in the Stowe Missal contains such an enumeration of the parts of the body.

| BOOK OF CERNE. | APOLOGIA SACERDOTIS. |
|---|---|
| erubescimus confiteri quod per nos<br>non timemus committere | accuso ergo me tibi, et non excuso: et coram testibus<br>confiteor iniustitiam meam tibi domine deo meo.<br>confiteor, inquam confiteor sub testibus iniustitiam<br>impietatis meae, ut remittas impietatem<br>peccati mei. confiteor, quòd nisi remittas,<br>recte me punias. habe me confitentem reum, |
| uerbis tibi tantum obsequimur corde autem<br>mentimur et quod uelle nos dicimus<br>nolle nos actibus adprobamus | sed (scio) nisi uerbis non emendantem.<br>uerbis enim placo: operibus offendo.<br>culpam sentio, emendationem differo.<br>subveni ergo subveni pietas ineffabilis |
| parce domine confitentibus<br>ignosce peccantibus<br>miserere te rogantibus | ignosce, ignosce mihi, Trinitas mirabilis.<br>parce, parce, parce, supplico, Deitas placabilis.<br>exaudi, exaudi, exaudi me, rogo, his verbis<br>illius filii tui clamantem: Pater, aeterne Deus,<br>peccavi in coelo et coram te:<br>iam non sum dignus vocari filius tuus:<br>fac me ut unum de mercenariis tuis. |
| et quia in sacramentis tuis meus sensus infirmus est presta Domine ut<br>qui ex nobis duri cordis uerba non suscipis<br>per te nobis ueniam largiaris<br>Iesus Christus Dominus noster. Amen. | et nunc Pater misericors<br>unicum misericordiae tuae portum,<br>Christo favente,<br>peto ut quod per me uilescit,<br>per illum acceptum ferre digneris<br>qui in aeternum tecum uiuit et regnat. |

It is hardly necessary to point out that the Gallican *Apologia Sacerdotis* differs as much from No. 9 of *Cerne* as both of them do from 8 and 10. We are in the presence of three distinct modes of expression, representing three forms of devotional thought. Knowing that the *Apologia Sacerdotis* in the "Missale Gothicum" is Gallican, and granting that Nos. 8 and 10 of the *Book of Cerne* are to be traced to an Irish source, in what category, if it be neither "Gallican" nor "Irish," is No. 9 to be placed? It will assist us to answer this question if we consider No. 28, which runs as follows:

Deus inmortale praesidium omnium postulantium
liberatio supplicum
pax rogantium
uita credentium
resurrectio mortuorum
spes fidelium
gloriatio humilium
beatitudo iustorum

Qui plenitudinem mandatorum in tuo proximique amore sancxisti, hanc nobis gratiam largire propitius, ut qui in multis offendimus, tua caritas in nobis abundet per quam peccata mundantur.

Of the eight invocations at the beginning of this prayer, forming a sort of introductory litany, the first five, "Deus...mortuorum," are found in the Ordo

Baptisterii of the *Sacr. Godelgaudi* (A.D. 798–800) (Ulysse Chevalier, Bibl. Lit. VII p. 347), and also in the service of Holy Saturday in the Carolingian Supplement to the *Gregorianum*[1] (Muratori, Lit. Rom. Vet. II, Col. 155); whilst the body of the prayer, "Qui...mundantur," recalled the rhythm and balanced structure of the prayers of the Roman Sacramentaries. On examination it was found to be a collect in the Leonine Sacramentary (No. XXXIII mense Julio, col. 374). Such rhythm and balance are marked and characteristic features of the collects found in the genuine portions of the Roman Sacramentaries. Some examples of these collects are given from the *Gregorianum*, *e.g.*

*Prayer for Easter Sunday in Greg. col.* 67 *and Miss. Rom.*

Deus, qui hodierna die per Unigenitum tuum æternitatis nobis aditum deuicta morte reserasti: vota nostra, quae praeueniendo aspiras, etiam adiuuando prosequere. Per.

*Prayer of S. Felix Priest and Martyr Jan.* 14*th Greg. col.* 18 *and Miss. Rom.*

Concede, quaesumus, omnipotens Deus: ut ad meliorem uitam Sanctorum tuorum exempla nos prouocent; quatenus quorum solemnia agimus etiam actus imitemur. Per.

*Prayer for Palm Sunday Greg. col.* 51 *and Miss. Rom.*

Omnipotens, sempiterne Deus, qui humano generi ad imitandum humilitatis exemplum, Saluatorem nostrum carnem sumere et crucem subire fecisti: concede propitius; ut et patientiae ipsius habere documenta et resurrectionis consortia mereamur. Per.

*The Annunciation B.V.M. in Greg. col.* 25 *and Miss. Rom.*

Deus qui [de *Miss. Rom.*] beatae uirginis utero uerbum tuum angelo nuntiante carnem suscipere uoluisti: praesta supplicibus tuis; ut qui uere eam genitricem Dei credimus, eius apud te intercessionibus adiuuemur. Per.

*Prayer 'in Cœna Domini' Greg. col.* 54 *and Miss. Rom.*

Deus a quo et Iudas reatus sui poenam, et confessionis suae latro praemium sumsit: concede nobis tuae propitiationis effectum; ut sicut in passione sua Iesus Christus Dominus noster diuersa utrisque intulit stipendia meritorum, ita nobis ablato uetustatis errore, resurrectionis suae gratiam largiatur. Qui tecum uiuit.

These five prayers chosen at random will make clear what is meant by the words rhythm and balance used above in describing the Roman collect.

Nos. 38, 39, 40 and 41 are, as has already been said (p. xviii), from a larger collection of prayers based on the events of the life and passion of Christ, found in the *Book of Nunnaminster*. The difference in tone of these prayers from

[1] Cf. *The Genius of the Roman Rite*, Edmund Bishop (The Weekly Register Office).

others in that collection (which contains the "Lorica of Lodgen," the "Confession of S. Patrick," and other prayers of the Irish type, found also in the *Book of Cerne*) struck Mr de Gray Birch; for he says (Introd. 23), "they are short and apposite, several of them indicating considerable thought in their compilation"; and again he speaks of them as possessing "an almost epigrammatic beauty of construction,"—assuredly the very last things that could be said of those prayers in the *Book of Cerne* that have been called Irish, but aptly describing the character of the collects just cited from the Roman Sacramentaries. And as a matter of fact one of these prayers (No. 40) is substantially the Epiphany collect of the *Gelasianum*.

BOOK OF CERNE. 40.

*Oratio De Epiphania.*

*En omnipotens astrorum conditor* qui incarnationem tuam preclari sideris testimonio indicasti, quod uidentes magi oblatis maiestatem tuam muneribus adorauerunt: *propterea gratias agendo offeram tibi hostiam laudis ac deprecor* concede *mihi propitius*; ut in mea semper mente appareat stella iustitiae, et in tua confessione meus thesaurus sit *domine mi iesu christe Amen.*

GELAS. (I, XII col. 502).

Omnipotens sempiterne Deus, qui Verbi tui incarnationem praeclari testimonio sideris indicasti, quod uidentes magi oblatis maiestatem tuam muneribus adorarunt:

concede; ut semper in mentibus nostris tuae appareat stella iustitiae, et noster in tua sit confessione thesaurus. Per.

Similarly if Nos. 39 and 41 be examined, it will be seen that they are planned on the lines of the Roman collects. It is true that they are expanded, and the symmetry obscured by the insertion of additional clauses; nevertheless the structure of the Roman collect is clearly to be recognized. An example will show this. I give prayer 41 and two prayers from the *Gelasianum* exhibiting analogies of *structure.*

BOOK OF CERNE. 41.

*Oratio in cena domini*

Deus refugium pauperum spes humilium salusque miserorum, qui remotis obumbrationibus carnalium uictimarum spiritalem nobis hostiam et uiuentem placentem patrique inchoantem (*sic*) dedicasti *quando cenantibus discipulis panem et calicem benedicendo atque porrigendo dixisti accipite et manducate hoc est corpus meum et iterum hic est calix sanguinis mei noui testamenti qui pro uobis et pro multis effundetur in remisionem peccatorum: gratias tibi reffero et per hoc* clementiam tuam suppliciter deposco; ut illo sanctissimo ac salutifero pretio purificata atque sanctificata redemi merear hic et in futuro *domine mi iesu christe Amen*[1].

GELAS. (I, col. 528).

Deus, omnium misericordiarum ac totius bonitatis auctor, qui peccatorum remedia ieiuniis, orationibus, et eleemosynis demonstrasti: respice propitius in hanc humilitatis nostrae confessionem; ut qui inclinamur conscientia nostra, tua semper misericordia erigamur. Per.

GELAS. (I, col. 580).

Clementiam tuam, Domine, suppliciter exoramus: ut Paschalis muneris sacramentum, quod fide recolimus, et spe desideramus intenti; perpetua dilectione capiamus. Per.

[1] The beginning: "Deus......dedicasti," is made up of fragments of two Gelasian prayers, cf. notes *in loc.*

This set of prayers then has evidently been constructed under the influence and upon the model of those in the Roman Mass Books; and the same seems to be true of the conclusion of No. 9[1]. We can observe the working of a like restraining influence in other prayers throughout the *Book of Cerne*, for example in those of Alchfrith the Anchorite, Nos. 47 and 48, already spoken of pp. xiv—xvi sq.: and it is only natural to attribute this influence to the evident familiarity of the various writers with Roman Sacramentaries.

The instances that have been cited suggest the conclusion that in the *Book of Cerne* we are in the presence of two currents of influence, issuing in two types of prayer:—the Roman type which, while keeping in check devotional feeling, manifests a high quality of thought, art, and liturgical culture; and the Irish, which is predominately an outpouring of feeling and devotion. The question is not whether the individual prayers were composed in Ireland, in Rome, or in England; but whether they were composed under the twofold inspiration of Rome and Ireland. If we look at the matter from the historical standpoint, this is what might *a priori* have been expected; for the two great influences at work in the formation of the Anglo-Saxon Church were the Roman missionaries in the South and the Irish in the North. These two currents of influence were poured out over the whole country: thus we find Roman influence at Wearmouth and Jarrow in the North; while in the South, S. Aldhelm's first teacher at Malmesbury was Irish. The complete fusion of the two influences was effected in the great English school of York.

It has been shown that the *Book of Cerne* was written in Mercia; but this fact does not imply, nor even suggest, that the prayers of which it is composed were of Mercian origin. Reasons have been given for supposing that they were drawn from many quarters. We cannot even say that the collection was first brought together in Mercia; it may have been a copy of another MS. Indeed there are indications which suggest that this was the case. The acrostic that connects the book with Bishop Aethelwold contains two expressions *zadi* (line 1) and *cum conacob* (line 8) which have hitherto defied explanation, and raise the question whether they proceeded from the author of the acrostic himself, or are due to the errors of copyists. If the latter alternative be the true one, the scribe of the *Book of Cerne* was not the author of the acrostic, and the book was a copy, separated from its original by one, perhaps more, intermediary stages. And I think the reader, if he examines the divisions of lines in the "Psalter of Aethelwold," will

[1] In the Angers MS above referred to, the copyist has joined together Nos. 9 and 10 under the single title "Confessio Sancti Patricii Episcopi." The independent existence of 9 is amply attested by the MSS.

agree that it too must be a copy. It is to be borne in mind that the considerations which pointed to Mercia as the place, and the early half of the IX century as the time, in which the *Book of Cerne* was written, were quite independent of Bishop Aethelwold of Lichfield. This only was said, that if the Bishop Aethelwold of the acrostic was a living bishop at the time when the book was written, he is to be identified with Aethelwold of Lichfield. But if the *Book of Cerne* be only a copy of the original collection, and perhaps a copy of a copy, it may be that we should have to look for a Bishop Aethelwold earlier than Aethelwold of Lichfield; for the book was written at latest soon after his episcopate. The only known earlier bishop of the name was Aethelwold of Lindisfarne (721—740). This would take us to Northumbria, where historically we should expect to find the meeting of Irish and Roman influences with the former in the ascendant.

There seems then reason for thinking that we have in the *Book of Cerne* a product of the beginnings of English Christianity, at a time when the spiritual forces which created it had not yet been welded together into their final resultant. Herein lies the main interest of these prayers, and the similar ones in 2 A XX and the *Nunnaminster Book*, viz. that in them we appear to have specimens of the devotional, as distinguished from the liturgical, prayers current in England in the VII and VIII centuries. Such prayers the English missioners themselves probably used and carried to the Continent. We see from Alcuin's and other prayer books that prayers similar in character to those of the *Book of Cerne* became part of the Carolingian revival, and thus influenced the whole devotional side of Christian life in Western Europe. But this opens out interesting questions which cannot be pursued here, as to the influence of the Irish character and asceticism on Western Christianity. The publication of these prayers by bringing fresh materials within the reach of students will, it may be hoped, lead to further investigations of the subject.

## *Method of editing.*

The aim has been to reproduce as accurately as possible the text in its uncorrected form as it originally left the hands of the scribe, the various corrections being indicated in the apparatus. Certain necessary corrections however, made by the scribe himself, have been inserted in the text in parenthesis. In the case of letters which have faded away or have been erased beyond recovery, the present reading is given in italics.

Of the signs employed in the notes

*Cerne** = the original hand where it has been possible to recover it in spite of erasure or alteration.
*Cerne*[1] = the corrections of the scribe himself, or of a practically contemporary hand.
*Cerne*[c] = the corrections or additions of later hands.

The object of the critical notes to the Gospel Extracts is not to supply a full apparatus to the text—recourse may be had for this to Wordsworth and White's edition of the Vulgate Gospels,—but to illustrate the character of the *Cerne* text. With a view to this, only the points of difference between *Cerne* and the Clementine Vulgate on the one hand, and Wordsworth and White's critical text on the other, have been indicated. In the case of differences from Wordsworth and White, the MSS that support the *Cerne* text against theirs are named. In the case of the Vulgate the Clementine reading is usually indicated without mention of the MSS which support it.

An example will make the method of procedure clear:

On the first page of S. Matthew's Gospel (p. 5), note 2 conveys the information that Wordsworth and White's text differs from that of *Cerne* in reading *Caiaphas* instead of *Caiphas*, and that the *Cerne* reading is supported by the 14 MSS enumerated and by the Clementine Vulgate: but the inference must not be drawn that the other MSS support Wordsworth and White's reading, because *Caifas* and *Chayphas*, for example, as well as other forms, are found. The third note shows that *Cerne* and Wordsworth and White agree, and that the Clementine Vulgate differs from them; but gives no indication as to how the MSS are distributed. I only deal with the MSS employed by Wordsworth and White and I adopt their nomenclature. The following table gives in brief form the necessary information.

A. Cod. Bibliorum *Amiatinus* (c. 700 A.D.) written in Northumbria.
B. Cod. Euang. *Bigotianus* (c. 800).
C. Cod. Bibliorum *Cauensis* (saec. IX).
D. Cod. N. Test. *Dublinensis*, Book of Armagh (c. 800).
Δ. Cod. Euang. *Dunelmensis* (c. 700) "de manu Bedae."
E. Cod. Euang. Mus. Brit. *Egertonensis* 609 (c. 800).
𝔓. Cod. Euang. (saec. IX ?) olim *Epternacensis*.
F. Cod. N. Test. *Fuldensis* (A.D. 541—546).
G. Cod. Bibliorum (saec. IX) olim *San-Germanensis*.
H. Cod. Bibliorum *Hubertianus* (c. 900).
Θ. Cod. Bibliorum *Theodulfianus* (saec. IX).
I. Cod. Euang. *Ingolstadiensis* (saec. VII ?).
J. Cod. Euang. *Foro-Juliensis* (c. 600).
K. Cod. Bibliorum *Karolinus* (s. IX).

L. Cod. Euang. *Lichfeldensis* olim *Landauensis* (c. 700).
M. Cod. Euang. *Mediolanensis* (s. VI).
𝔐. Cod. Euang. *Martini-Turonensis* (s. VIII).
O. Cod. Euang. *Oxoniensis*, St Augustine's Gospels (s. VII).
P. Cod. Euang. S. Lucae *Perusinus* (c. 500).
Q. Cod. Euang. *Kenanensis*, Book of Kells (c. 700).
R. Cod. Euang. *Rushworthianus*, Gospels of MacRegol (c. 800).
S. Cod. Euang. Johannis (saec. VII), *Stonyhurst*.
T. Cod. Bibliorum *Toletanus* (saec. x ?).
V. Cod. Bibliorum *Vallicellanus* (saec. IX).
W. Biblia Mus. Brit. Reg. I B xii *Willelmo* de Hales, written in 1254.
X. Cod. Euang. coll. *Corporis Christi* Camb. (s. VII).
Y. Cod. Euang. *Insulae Lindisfarnensis* (c. 700), written in Northumbria.
Z. Cod. Euang. *Harleianus* (c. 600).
*f*. Cod. *Brixianus* (saec. VI).
*cl*=Clementine. (Ed. Vercellone, 1861.)
*w*=Wordsworth and White.
𝔅. Bentley's collations of Cod. *Beneuentani* (saec. VIII).
*gat*. Cod. Euang. S. *Gatiani* Turonensis (saec. VII ?).
*S* iohn Oxon (saec. XI) Pref. XXVII (i.e. Bentley's $\gamma$ Coll. S. Johannis Bapt. Oxon. 194, saec. XI).
A*=the first reading of the first hand; $A^1$ correction made by first hand; $A^2$ correction by second hand; $A^c$ correction, the age and author of which cannot be distinguished; $O^{sax}$, $O^{gl}$, $R^{sax}$ etc. correction of the Saxon hand or glossator.
$𝔇^{mg}$ marginal reading.

A list of the prayers, numbered for convenience' sake, precedes the text. Some of these prayers are already in print, and I have found others in later MS prayer books and psalters. The following table, which can no doubt be added to, contains a list of the books which contain various *Cerne* prayers:

A. The British Museum MS Reg. 2 A XX (VII or VIII century), printed as an appendix to this volume, contains Nos. 1, 6, 7, 22, 34, 49.

N. The *Book of Nunnaminster*, i.e. the Brit. Mus. MS Harl. 2965, ed. W. de Gray Birch (Hampshire Record Society, 1889), contains Nos. 4, 10, 15, 20, 28, 32, 38, 39, 40, 41, 43, (45), 53, 57, 59, 61, 73.

D. The Harl. MS 7653 of the British Museum, printed as an Appendix to Vol. II. of *The Antiphonary of Bangor*, ed. Warren, 1895 (Henry Bradshaw Society), contains Nos. 5, 6, 54, 60.

K. *The Prayer Book of Charles the Bald*, i.e. "Liber Precationum quas Carolus Caluus...literis scribi aureis mandauit" (Ingolstadii e typograph. Dauidis Sartoris 1583), contains Nos. 6, 33, 35 and a fragment of 24.

The *Fleury Prayer Book* printed by Martene, under the title "Libellus Sacrarum Precum ex MS Floriacensi annorum circiter 900" in his *De Antiquis Ecclesiae Ritibus*, lib. IV. c. 34 (Migne P. L. 101, 1490). The MS is now in the Bibliothèque d'Orléans and is ascribed by M. Cuissard to the x century. It contains Nos. 6, 15, 20, 21, 45, 49, and part of 23.

P. Alcuin, *De Psalmorum usu Liber* (Migne P. L. 101, 465—508), contains Nos. 6, 18, 22 and fragments of other prayers.

O. Alcuin, *Officia per Ferias* (Migne P. L. 101, 509—612), contains Nos. 5, 15, 21 as two distinct prayers, 22, 23, 33, 45, 49, 50, 60, a fragment of 24 and others.

C. *Collectanea et Flores*, attributed to Ven. Bede (in the Cologne ed. of his works, 1612, Vol. III, p. 499), contains Nos. 15, 44, 54, 60.

H. The *Irish Liber Hymnorum*, ed. by Professors Bernard and Atkinson, 1898 (Henry Bradshaw Society), contains Nos. 5, 61, 70.

T. Bianchini, *Thomasii Opera omnia*, Romae 1741, Tom. I, pars 2[da], *Orationes et Preces*, ex Cod. Vat. 84 (IX or X cent.), p. 476 seq, contains Nos. 15, 21, 22.

Martene, *De Antiquis Ecclesiae Ritibus*, Lib. I, Cap. IV, Art. XII, contains Nos. 9, 50.

B. *The Antiphonary of Bangor*, ed. Warren, contains No. 70.

*Rituale Ecclesiae Dunelmensis* (Surtees Society, 1840) contains No. 61.

No. 4 has been printed by Mone, Daniel, Whitley Stokes, Cockayne, Birch, Bernard and Atkinson (see Note II, p. 232).

Nos. 9, 10 were printed by Samuel Berger in the *Revue Celtique* XV. 155. Bernard and Atkinson reproduced these pieces in Vol. II of the *Irish Liber Hymnorum*, pp. 213—216. No. 9 is also to be found in the *Stowe Missal*, by Moelcaich the second hand, ed. MacCarthy, p. 201, and in an Appendix to the *Sacramentum Gregorianum* ex Cod. Tiliano from a Séez MS c. 1032 printed by Menard (Migne P. L. 78, 247). It is printed by Martene from several missals in *De Antiq. Eccl. Ritibus*, *ubi supra*.

No. 10 is to be found in the Irish MS Basel A VII. 3 printed in Forbes' *Arbuthnott Missal*, and in Warren, *The Liturgy and Ritual of the Celtic Church*, pp. 185—7.

No. 31 is in Mone, *Hymni Latini Medii Aeui*, and in Daniel's *Thesaurus Hymnologicus*.

No. 61 is in *Codex Apocryphus Noui Testamenti*, J. A. Fabricius, ed. 1703, p. 576 seq.

No. 62, from the words "gratias tibi ago" to the end, occurs in *Acta Petri et Pauli*, R. A. Lipsius (Lipsiae 1891), p. 173.

No. 66 is from the *Passio S. Andreae* (Lipomani or Surius, *Vitae SS.* Nov. 30), recently edited by Max Bonnet, *Acta Apost. Apocr.* II i, cf. pp. 24—25 (1898); cf. also Fabricius *ut sup.* p. 511, note.

F. A. Paley, *The Home and Foreign Review*, 1862, Vol. I, "Manuscripts at Cambridge," pp. 473—484, prints the "added prayer" or "explicit" to St John's Gospel f. 40 a, the Anglo-Saxon fragment f. 2, the Acrostic f. 21, and also Nos. 2, 16, 41, 56, 67, the opening lines of No. 4, and 24 lines of 68; finally the apocryphal dialogues of Adam and Eve *in limbo patrum*.

Some of the prayers are to be found in later MS Psalters and Prayer Books.

F. Arundel MS 155 (XI cent.) Brit. Mus. contains Nos. 18, 30, 53, 58, 69, and fragments of 20, 23, 24, 36, 50, and 59.

Arundel MS 60 (XI cent.) Brit. Mus. contains No. 53.

Cott. MS Titus D XXVII (XI cent.) Brit. Mus. contains Nos. 36, 58, fragments of 66, No. 9 in its Gallican form, and fragments of other prayers.

In most cases I give the readings of one, but not more than one, of these authorities for the text. In some cases, especially in that of No. 4 (the Lorica), want of space rendered even this impossible.

The biblical references throughout the prayers are made to the Clementine Vulgate, ed. Vercellone.

## LIST OF PRAYERS IN *BOOK OF CERNE.*

[*The first leaf is missing.*]

## THE SAXON FRAGMENT.

⁊ ðe georne gebide gece[a] ⁊ miltse fore alra his haligra gewyrhtum ⁊ ge earningum ⁊ boenum b.. ...num ða ðe domino deo gelicedon from fruman middangeardes[b] · ðonne gehereð he ðec ðorh hiora ðingunge · Do ðonne fiorðan siðe ðin hleor ðriga to iorðan · fore alle godes cirican · ⁊ sing ðas fers · [c]*Domini est salus saluum fac populum tuum domine praetende misericordiam tuam* sing ðonne *Pater noster* gebide ðonne fore alle geleaffullę menn In mundo ðonne bistu ðone deg daelniomende[b] ðorh dryhtnes gefe alra[b] ðeara goda ðe ænig monn for his noman gedoeð ⁊ ðec alle soðfestę[b] foreðingiað · *in caelo et in terra Amen*[d] · *f. 2a*

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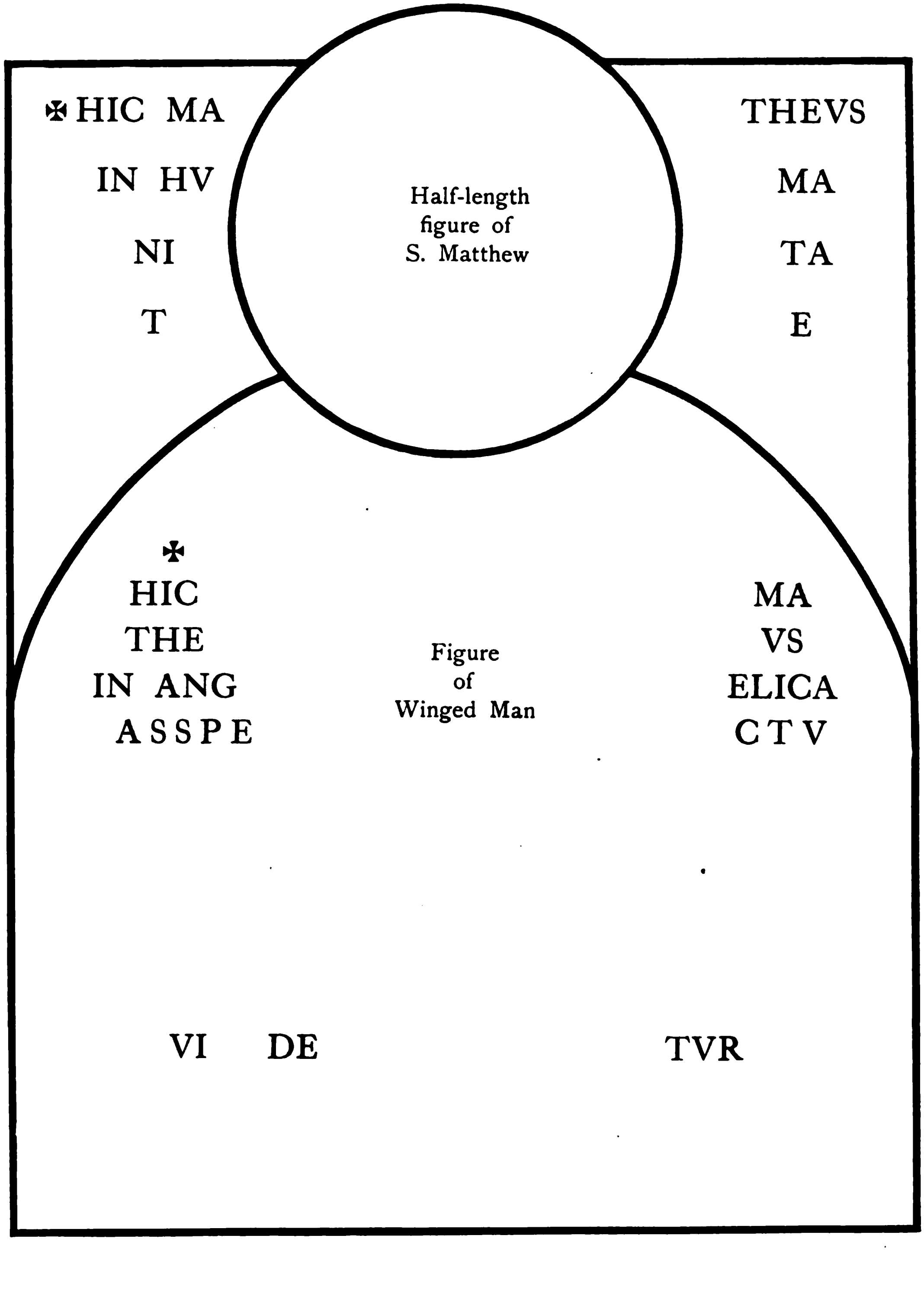
...and earnestly pray for succour and mercy for (the sake of) all his Saints' deeds and deserts and prayers concerning the men (?) who to the *Domino Deo* have been well-pleasing from the beginning of the world; then will He hear thee through their intercession. Put then for the fourth time thy face thrice to the earth before all God's Church, and sing this verse: *Domini est salus, saluum fac populum tuum domine praetende misericordiam tuam.* Sing then a *Pater noster.* Pray then for all faithful men *in mundo.* Then shalt thou be that day partaker through the Lord's grace of all those good things that any man for His Name's sake doeth. And for thee all true men shall intercede *in caelo et in terra. Amen.*

[a] *gece* is the accusative of *geoc*, safety, help, succour (Skeat).

[b] Professor Skeat suggests the use of a hyphen in *middan-geardes*, *dael-niomende ge-hereð*, *soð-festę*, and *fore-ðingiað*. Also *allra* for *alra* (Sweet).

[c] The words in italics are in red characters in the MS. Some retouched later.

[d] This fragment which appears on the first extant folio of the Book of Cerne, is printed in *The Home and Foreign Review* (1862), I, 482, and in *The Oldest English Texts* (Henry Sweet, M.A., E.E.T.S. 1885), p. 174. The Editor here calls the dialect Kentish, but he corrects this view in the Preface, in favour of Mercian (pp. vii—xi). Professor Skeat also describes the dialect as Mercian, i.e. Old Midland. My thanks are due to him for kindly revising this text, and suggesting various corrections.


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S. Matthew
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Figure
of
Winged Man
MA
VS
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## PASSIO DOMINI NOSTRI IESV CHRISTI SECVNDUM MATHEUM. *f. 3a*

1 ET FACTVM EST XXVI

CUM CONSUMMASSET IESUS
sermones hos omnes · Dixit discipu
2 lis suis Scitis quia post biduum
pascha fiet · Et filius hominis tra
3 detur Ut crucifigatur · Tunc (con)gregati[1]
sunt principes sacerdotum et seniores
populi IN atrium principis sacerdo
4 tum Qui dicebatur caiphas[2] · et consilium
fecerunt Ut iesum dolo tenerent et occi
5 derent · Dicebant autem non in die festo ·
Ne forte tumultus fieret in populo ·
6 Cum autem esset iesus[3] in bethania In domo simonis

1 gregati *Cerne**; congregati *Cerne*[1] (con *interlined*) 2 BEHΘJKLMT OVWXZ f *cl*; caiaphas *w* 3 iesus esset *cl*

*f.* 3*b* 7 leprosi · Accessit ad eum mulier habens
alabastrum unguenti[1] praetiosi[2a] · et effudit
8 super capud[3] ipsius recumbentis · Uidentes autem
discipuli Indignati sunt dicentes · Ut quid per
9 ditio haec · Potuit enim istud uenundari[4] multo
10 praetio[5b] et dari pauperibus · Sciens autem iesus ait
illis quid molesti estis huic[6] mulieri · Bonum
11 opus[7] operata est in me · Nam semper pauperes
habebitis[8] uobiscum · Me autem non semper habebitis[9] ·
12 Mittens enim haec unguentum[10] hoc in corpus meum
13 ad sepeliendum mé fecit · Amen dico uobis
ubi cumque[11] praedicatum fuerit hoc euangelium in
toto mundo dicetur et quod haec fecit in memo
14 riam eius · Tunc abiit unus de duodecim qui
dicitur[12] iudas scarioth[13] ad principes sacerdotum ·
15 et ait illis quid uultis mihi dare et ego uobis eum
tradam · At illi constituerunt ei · xxx ·[14] argenteos ·
16 et exinde quaerebat oportunitatem[15] ut eum traderet ·

1 E𝔈𝔓JKLMTOQRTVWXZ* f *cl*; ungenti *w* 2 BE𝔈𝔓HΘ*JLMTOR f; pretiosi *cl w* 3 LRW; caput f *cl w* 4 uaenundari W *cl* 5 multo praetio EJ *Cerne** f; multo pretio BY$^{c}$; pretio multo DL; praetio magno 𝔈𝔓$^{mg}$QR; *om* praetio *Cerne*$^{c}$ *cl w* 6 BEH$^{c}$ΘKMTO$^{gl}$VWZ$^{3}$ *cl*; *om* huic f *w* 7 bonum opus DE𝔈𝔓LQ *Cerne**; opus enim bonum (A*) R$^{sax}$VZ$^{3}$ *Cerne*$^{c}$ f *cl*; opus bonum *om* enim *w* et alii 8 BCDEKLMMTOQRTXZ$^{3}$; habetis (f) *cl w* 9 BDEFHΘJKLMTOQRT$^{c}$VWXZ$^{2}$ f; habetis *cl w* 10 BD𝔈𝔓ΘJKLMTOQTVWXYZ* f *cl*; ungentum *w* 11 D; ubicumque f (ubicunque) *cl w* 12 BCDE𝔈𝔓FΘIKLMMTOQRTVWXZ f; dicebatur *cl w* 13 *w* et fere omnes; Iscariotes *cl*; scariothes f 14 D𝔈𝔓FMTRVWZ f; triginta *cl w* 15 *codd plur* et *w*; opportun. f al$^{2}$ *cl*

[a] The final *i* of *praetiosi* has been revived *Cerne*$^{c}$.

[b] A later hand has drawn a line through this word in the MS.

17 Prima autem die[1] azemorum[2] accesserunt discipuli *f.* 4*a*
ad iesum dicentes · Ubi uis paremus tibi comedere
18 pascha · At iesus dixit ite in ciuitatem ad quendam[3]
et dicite ei · Magister dicit tempus meum prope
est aput[4] té facio pascha cum discipulis meis ·
19 et fecerunt discipuli Sicut constituit illis iesus ·
20 et parauerunt pascha · Uespere autem facto dis
21 cumbebat cum duodecim discipulis suis[5] · et edentibus
illis dixit · Amen dico uobis quia unus uestrum
22 mé traditurus est · et contristati ualde Coepe
runt singuli dicere · Numquid ego sum domine ·
23 At ipse respondens ait qui intingit mecum ma
24 num in parabsiden[6] · Hic mé tradet Filius quidem
hominis uadit sicut scriptum est de *illo*[a] Uae
autem homini illi per quem filius hominis trade
tur[7] · Bonum erat ei si non fuisset nátus[8] homo ille ·
25 Respondens autem iudas qui tradidit eum dixit · Num
quid ego sum rabbi · Ait illi tú dixisti ·

1 BDƎPFH$^{c}$ΘJKLMTOQWY$^{c}$ f *cl*; *om* die *w* 2 DƎPLR; azimorum *Cerne*$^{c}$ f; azymorum *cl w* 3 quemdam B f *cl* 4 ƎPFZ* (*corr* Z$^{2}$) f; apud *cl w* 5 BCEFΘJKLMTOTVWXZ *cl*; *om* suis f *w* 6 parabsiden *Cerne** solus; parapside *Cerne*$^{c}$ f *w*; paropside *cl*; parabside D al$^{6}$ 7 BDƎPHΘJKLMTQRVWX*Z$^{2}$ *cl*; traditur f *w* 8 si non fuisset nat. *Cerne** solus; si natus non fuisset *Cerne*$^{c}$ f *cl w* et fere omnes

[a] *illo* seems to be written over an erasure of two letters perhaps *eo* as read LQ(R*)T.

*f.* 4*b* 26 Cęnantibus[1] autem *eis*[a] · Accepit iesus panem et bene
dixit ác fregit deditque discipulis suis et ait ·
Accipite et manducate[2] · Hoc est corpus meum ·
27 et accipiens calicem gratias egit et dedit illis
28 dicens · Bibite ex hoc omnes · Hic est enim san
guis meus noui testamenti · Qui pro multis effun
29 detur[3] in remisionem[4] peccatorum · Dico autem
uobis quod[5] non bibam amodo[6] de hoc genimine
uitis usque in diem illum[7] · Cum illud bibam
30 uobiscum[8] in regno patris mei · et ymno[9] dicto
31 exierunt in montem olîueti · Tunc dicit illis iesus ·
Omnes uos scandalum patiemini[10] in ista nocte ·
Scriptum est enim percutiam pastorem et disper
32 gentur oues gregis · Postquam autem resurrexero
33 praecedam uos in galileam[11] · Respondens autem
petrus ait illi · et sí[12] omnes scandalizati fuerint
34 in té · Ego numquam scandalizabor · Ait illi iesus
Amen dico tibi quia in hac nocte antequam[13]

1 caen. CDEHΘIJKM͡TOQV f *w*; cen. A al[9]; coen. *cl* 2 LR; comedite *cl w*; edite f al[1] 3 BCDE͡PΘJKLM͡TQRTVWXZ f *cl*; effunditur *w* 4 LR; remiss. *cl w* 5 quod *Cerne** solus; quia DE͡P[mg]LQR f; *om cl w* 6 Θ f *cl*; a modo *w* 7 (*om* illum A al[2]) 8 +nouum *Cerne*[c] (*interlined*) f *cl w*; *om* T* *Cerne** 9 DE͡PWZ[c] f; hymno *cl w* 10 +in me *Cerne*[1] (*interlined*) f *cl w* et omnes; *om Cerne** solus 11 CE͡PΘKLRVW f; galilaeam *cl w* 12 DJ *cl*; etsi f *w* 13 FJVY f *cl*; ante quam *w*

[a] *eis* seems to have been written over an erasure

35 gallus cantet tér mé negabis · Ait illi petrus *f. 5a*
etiam sí[1] oportuerit mé mori tecum non té ne
gabo · Similiter et omnes discipuli dixerunt ·
36 Tunc uenit iesus cum illis in uillam qui[2] dicitur
gethsemani[3] · et dixit discipulis suis · Sedete hic
37 donec uadam illuc et orem et adsumpto[4] petro
et duobus filiis zebedei[5] · Coepit contristari et
38 mestus[6] esse · Tunc ait illis · Tristis est anima
mea usque ad mortem · Sustinete hic et uigilạte
39 mecum · et progressus [a] pusillum procidit[b]
in faciem suam orans et dicens · Pater mí[7] sį[c]
possibile est transeat á me calix iste ·
Uerum tamen[8] non sicut ego uolo Sed sicut tú ·
40 Et uenit ad discipulos suos[9] et inuenit eos dor
mientes · et dicit petro Sic non potuistis una
41 hora uigilare mecum · Uigilate et orate ·
Ut non intretis in temtationem[10] · Spiritus quidem prom[d]
42 tus[11] est caro autem infirma · Iterum secundo abiit ·

1 J f; etiamsi *cl w* 2 qui DEFLR f (*Cerne** ?); quę *Cerne^c*; quae *cl w* 3 (gesemani A al[5]) 4 BDEƎPJLOR f; assumpto *cl*; assumto *w*; adsumto A al[6] 5 CEƎPHLORW f; Zebedaei *cl w* 6 ACDEƎP FΘ*? MORTW; maestus f *cl w* 7 mi BƎPHJKMTOQR^sax VX^c Z *cl* (mi pater al[8]); *om* mi *w*; meus f cum *uet. Lat.* 8 uerumtamen f *cl* 9 BDEƎPFI*JLMT*ORX^c f *cl*; *om* suos *w* 10 AHLQTXYZ f *w*; tent. *cl* 11 AFHOQTXY *Cerne^c* f *w*; prumtus LZ[3] *Cerne** ?; prumptus DEƎPKMTRV; promptus *cl*

[a] Erasure in MS.

[b] *procedit* DEƎPLOX *Cerne** ? (the first *i* is written over an erasure and *d* has been revived *Cerne^c*).

[c] Between lines 11, 12 the words *Si non potest hic calix transire nisi bibam illum fiat uoluntas tua* have been interlined *Cerne^c*.

[d] The curved stroke of the *r* and the *o* of *promtus* appear to be by a later hand over an erasure (cf Mc xiv 38, p. 29, *prumtus*).

*f.* 5*b* et orauit dicens · Pater mí sí non potest hic calix
transire nisi bibam illum fiat uoluntas tua ·
43 Et uenit Iterum et inuenit eos dormientes · Erant enim
44 oculi eorum grauati · et relictis illis iterum abiit
45 et orauit tertio eundem sermonem dicens · Tunc
uenit ad discipulos suos et *Ait*[1a] illis · Dormite
iam et requiescite · Ecce adpropinquauit[2] hora
et filius hominis tradetur in manus peccatorum ·
46 Surgite eamus ecce adpropinquauit[3] qui mé tra
47 det[4] · Adhuc illo[5b] loquente Ecce iudas unus de
duodecim uenit · et cum eo turba multa cum
gladiis et fustibus missi a principibus sacerdotum
48 et senioribus populi · Qui autem tradidit eum dedit
eis[6] signum dicens · Quem cumque[7] osculatus fuero
49 Ipse est tenete eum · et confestim accedens ad
iesum dixit haue[8] rabbi et osculatus est eum ·
50 Dixitque illi iesus Amice ad quod[9] uenisti · Tunc acces
serunt et manus iniecerunt in iesum et tenuerunt

1 O$^{g1}$R *Cerne*$^{c}$? f; dicit (*Cerne** ?) *cl w* et omnes  2 appropinquauit *cl* cum A al[6]  3 appropinquauit *cl*  4 BCDEꝐFΘJKLMTOQRTVW X*Z f *cl*; tradit *w*  5 illo *Cerne** solus; eo f al[3] *cl*; ipso *w* cum reliquis  6 Q f; illis *cl w* et omnes  7 *Cerne** solus; quemcumque *uno ductu cl w* et omnes  8 aue *cl*  9 ad quid *cl*

[a] *Ait* seems to be written over an erasure of a longer word, perhaps *dicit.*

[b] The state of the parchment raises a suspicion that *illo* may be written over an erasure.

51 eum · et ecce unus ex hı́s[1] qui erant cum iesu *f.* 6*a*
Extendens manum (? et[2][a]) exemit gladium suum · et per
cussit[3] seruum principis sacerdotum et[4] ampu
52 tauit auriculam eius · Tunc ait[b] illi iesus · Con-
uerte gladium tuum in locum suum · Omnes enim
qui acciperint[5] gladium in[6] gladio peribunt ·
53 An putas quia non possum rogare patrem meum
et exibebit[7] mihi modo plus quam[8] duodecim legiones
54 angelorum · Quomodo ergo implebuntur scrip
55 turae · Quia sı́c oportet fieri · IN illa hora
Dixit iesus turbis · Tamquam ad latronem existis
cum gladiis et fustibus conpraehendere[9] mé · Cotidie[10]
Aput[11] uos sedebam docens in templo et non mé
56 tenuistis · Hoc autem totum factum est ut adimple
rentur[12] scripturae prophetarum · Tunc disci
57 puli omnes relicto eo fugerunt · At illi tenentes
iesum duxerunt ad caiphan[13] principem sacerdotum[c]
58 Ubi scribae et seniores conuenerunt[14] · petrus uero[15]

1 CE*RW *Cerne**; his *Cerne*[c] (*by erasure of first* i) *cl w* 2 ELY[cor sax] *Cerne**; *om Cerne*[c] f *cl w* 3 EΘQRX*Z f; percutiens *cl w* 4 EH[c] ΘQO*RX*[etc] Z f; *om* et *cl w* 5 BDEꝐLY *Cerne**; acceperint *Cerne*[c] *cl w* 6 DEꝐ[mg]LQ(R*) *Cerne**; *om* in *Cerne*[c] f *cl w* 7 CELT; exhibebit f *cl w* 8 plusquam f *cl* 9 EꝐ[mg]ΘMT f; conpre. BFJORTZ; comprehendere *cl w* 10 quotidie D *cl* 11 ꝐFLO; apud *cl w* 12 H[c](Θ)KOVXZ[2] (MTZ*) f *cl*; adin. DEꝐJR; implerentur *w* cum A al[10] 13 BEH*IKMTOVWXZ[3] f (Ꝑ*LTC); caipham *cl*; caiaphan *w* cum AMQY 14 ELR *Cerne**; conuenerant *Cerne*[c] (a *interlined*) f *cl w* 15 ꝐO; autem f *cl w*

[a] A word, *et?*, has been erased between *manum* and *exemit*.
[b] The letters *it* of *ait* have been revived by a later hand. The parchment here has been stained.
[c] The *u* of *sacerdotum* has been revived by a later hand.

*f.* 6*b* sequebatur eum A longe usque in atrium princi
pis sacerdotum · Et ingressus intro sedebat cum
59 ministris ut uideret finem rei[1] · princeps[2] autem
sacerdotum et omne concilium quaerebant falsum
testimonium contra iesum · Ut eum morti trade
60 rent et non inuenerunt · et[3] cum multi falsi testes
accessissent · Nouissime autem uenerunt duo falsi
61 testes et dixerunt · Hic dixit possum destruere
templum dei · Et post triduum reaedificare[4] illud ·
62 Et surgens princeps sacerdotum ait illi · Nihil
respondis[5] ad ea quae isti aduersum té testifi
63 cantur · Iesus autem tacebat · et princeps sacerdotum
ait illi · Adiuro té per deum uiuum ut dicas nobis
64 sí tú és christus filius dei · Dicit illi iesus · Tu di
[xisti ·
Uerum tamen[6] dico uobis · Amodo[7] uidebitis filium
hominis sedentem a dextris uirtutis[8] et uenientem
65 in nubibus caeli · Tunc princeps sacerdotum scidit
uestimenta sua dicens · Blasphemauit quid adhuc

1 E$\mathfrak{P}^{mg}$H$^{c}$ΘLQTXZ* (R*) (τὸ τέλος D) *Cerne** f et *uet. Lat.*; *om* rei *Cerne*$^{c}$ (*by erasure*) *cl w* 2 Steph. cum 2 *uet. Lat. Cerne**; principes *Cerne*$^{c}$ f *cl w* et omnes 3 ER f *Cerne**; *om* et *Cerne*$^{c}$ (*by erasure*) *cl w* 4 D$\mathfrak{P}^{mg}$H$^{c}$I ΘO$^{sl}$W *cl*; ædificare f *w* 5 ACFΘMT *Cerne**; respondes *Cerne*$^{c}$ f *cl w* 6 uerumtamen f al$^{5}$ *cl* 7 JY f *cl*; a modo *w* 8 +dei FT *Cerne*$^{c}$ (*interlined*) *cl*

egemus testibus Ecce nunc audistis blasphemiam · *f.* 7*a*
66 quid uobis uidetur · At illi respondentes dixe
67 runt · reus est morti[1] · Tunc exspuerunt[2] in
faciem eius et colaphis eum cederunt[3a] · Alii autem
68 palmas in faciem ei[4] dederunt dicentes · Prophetiza
69 nobis christe · Quis est qui té percussit · Petrus
uero sedebat foris in atrio · et accessit ad eum
una ancilla dicens · Et tú cum iesu galileo[5] eras ·
70 At ille negauit coram omnibus dicens · Nescio
71 quid dicis · Exeunte autem illo ianuam uidit eum
alia ancilla[6] · et ait híis[7] qui erant ibi · et hic
72 erat cum iesu nazareno · et Iterum negauit cum
73 iuramento · Quia non noui hominem · et post
pusillum accesserunt qui stabant et dixerunt
petro · Uere et tú ex illis és · Nam et loquella[8b]
74 tua manifestum té facit · Tunc coepit detes
tari et iurare · Quia non nouisset hominem · Et con
75 tinuo gallus cantauit · et recordatus est petrus

1 BΘT *Cerne**?; mortis *Cerne*[c] (*final* s *over erasure*) f *cl w* 2 BMT; expuerunt f *cl w* 3 cederunt DꝒPIR *Cerne** (?); cicid. *Cerne*[c] (ci *interlined*); ceciderunt *cl w*; caecid. f 4 ei *Cerne** *w*; eius DEFL(Q)R *Cerne*[c] *cl* 5 CDEꝒΘKLORW f; galilaeo *cl w* 6 BEFH[c]ΘKMTO(Q)VWX[c]Z *cl*; *om* ancilla f *w* 7 CERW; his f *cl w* 8 loquella *Cerne** f *w* cum pluribus; loquela DꝒKMTVWZ[c] *Cerne*[c] *cl*

[a] There has been an erasure of the first *e* and the substitution of *i* by a later hand.

[b] The non-italicized letter of *loquella* has been erased.

*f.* 7*b* uerbi iesu quod dixerat · Priusquam[1] gallus cantet
tér mé negabis et egressus foras fleuit[2] amare

XXVII 1 Mane autem facto consilium inierunt omnes principes
sacerdotum et seniores populi aduersum[3a] iesum ·
2 Ut eum mort*i*[b] traderent · et uinctum adduxerunt
eum et tradiderunt pontio pilato praesid(e)[c] ·
3 Tunc uidens iudas qui eum tradidit quod dam
natus esset Paenitentia[4] ductus · Retulit[5] ·x$\overset{a}{\text{x}}$x·[6]
4 argenteos principibus[7] et senioribus dicens ·
Peccaui tradens sanguinem iustum · At illi dix
5 erunt quid ad nos tú uideris · et proiectis ar
genteis in templo recessit · et abiens laqueo sé
6 suspendit · Principes autem sacerdotum acceptis
argenteis dixerunt · Non licet mittere eos[8] in
7 corbanan[9] · Quia praetium[10] sanguinis est · Consilio
autem inito emerunt ex illis agrum figuli in se
8 pulturam peregrinorum · Propter hoc uocatu*m*[11d]
est ager ille achel demach[12] Hoc est[13] ager

1 AJ; prius quam f *cl w* 2 DEPF I? JK(L)MMTO(Q)RTVWX*Z f *cl*; plorauit *w* 3 OZ* (*corr* Z$^{4}$); aduersus *Cerne*$^{c}$ f *cl w* 4 poenitentia *cl* 5 CDEPFHΘJKLMTQVWY *cl*; rettulit *w* 6 (xxx DMTRVWZ; xxx$^{ta}$ ET); triginta f *cl w* 7 +sacerdotum *Cerne*$^{1}$? (*interlined*) f *cl w* et omnes; *om Cerne** solus 8 eos mittere f al$^{4}$ *cl* 9 corbonam *cl* cum edd. solis 10 praetium CEPFH*Θ*JLMTOXY f; pretium *cl w* 11 uocatus f *cl w* et omnes 12 EL; Acheldemach ABCDPFHΘIMMTOQRVWXY *w*; Haceldama *cl*; *om* Achel. f 13 BH$^{c}$ΘJKMMTOVWX*Z *cl*; *om* hoc est f *w*

[a] The final *s* is written by *Cerne*$^{c}$ over erased *m*.

[b] The *i* of *morti Cerne*$^{c}$ is over an erasure, *e*?

[c] The final *i* of *praesidi Cerne*$^{c}$ is over an erasure; apparently *praeside*? *Cerne**; f *cl w* et omnes *praesidi*.

[d] *m Cerne*$^{c}$ on erasure.

9 sanguinis usque in hodiernum diem · et[1] tunc impletum *f.* 8*a*
est quod dictum est per hieremiam[2] prophetam di
centem · et acciperunt[3] ·xx̊x·[4] Argenteos praetium[5] ad
praetiati[6] · Quem adprętiauerunt[7] a filiis israhel[8] ·
10 et dederunt eos in agrum figuli sicut constituit
11 mihi dominus · iesus autem stetit ante praesidem · et interro
gauit eum praeses dicens · Tú és rex Iudeorum[9] ·
12 Dicit ei[10] Iesus tú dicis et cum accussaretur[11] a princi
pibus sacerdotum et senioribus nihil respondit ·
13 Tunc dicit illi pilatus non audis quanta aduersum
14 té dicunt[12] testimonia · et non respondit ei ad ullum
uerbum · Ita ut miraretur praeses uehementer ·
15 Per diem autem sollemnem consueuerat pręses[13] dimit
tere populo[14] unum uinctum quem uoluissent ·
16 Habebat[15] autem tunc unum[16] uinctum insignem qui dice
17 batur barabbas · Congregatis ergo illis dixit
pilatus · quem uultis dimittam uobis barabban[17]
18 án iesum · qui dicitur christus · Sciebat enim quod per

1 *om* et f al[18] *cl* 2 ieremiam *cl* 3 acciperunt E𝔓 *Cerne**; acceperunt *Cerne*[c] f *cl w* 4 (xxx DFORVWZ; xxx[ta] E𝔐T); triginta f *cl w* 5 praetium BCE𝔓FHJ𝔐O* f; pretium *cl w* 6 adpraet. BC𝔓FJL𝔐OR f; appretiati *cl* cum A al[4] 7 appretiauerunt *cl* cum A al[3]; adpraet. f al[11] 8 Israel *cl* 9 𝔓LW; Iudaeorum f *cl w* 10 illi *cl* 11 E𝔓LY; accusaretur f *cl w* 12 BCE𝔓[mg]ΘKL𝔐ORTVWZ *cl*; dicant *w* 13 praeses f *cl w* 14 populo dimittere *cl* cum J solo 15 habebat *Cerne** *cl w*; habebant *Cerne*[c] f al[5] 16 BEK𝔐O[c]RVWX[c]Z; *sed sine auctoritate Graeca*, cf Luc xxiii 17, Joh xviii 39; *om* unum f *cl w* 17 barabbam *cl* sine MSS

*f.* 8*b* 19 inuidiam tradidissent eum · Sedente autem illo pro
tribunali · Misit ad illum[1] uxor eius dicens · Nihil
tibi et iusto illi · Multa enim passa sum hodie per
20 uisum propter eum · Principes autem sacerdotum et
seniores persuaserunt populis ut peterent barab
21 ban[2] · iesum uero perderent · Respondens autem praeses ait
illis · Quem uultis uobis de duobus dimitti · At illi
22 dixerunt · barabban[3] · Dicit illis pilatus · Quid igitur
faciam de iesu qui dicitur christus · Dicunt omnes cru
23 cifigatur · Ait illis pilatus[4] · Quid enim male[5] fecit ·
At illi magis clamabant dicentes crucifigatur ·
24 Uidens autem pilatus quia nihil proficeret sed magis
tumultus fieret · Accepta aqua lauit manus
coram populo dicens · INnocens ego sum á sanguine
25 iusti huius uos uideritis · et respondens uniuersus
populus dixit · Sanguis eius super nos et super filios
26 nostros · Tunc dimisit illis barabban[6] · Iesum autem[7]
27 tradidit eis ut crucifigeretur · Tunc milites praesidis

1 eum *cl* 2 barabbam *cl* solus 3 barabbam *cl* solus 4 pylatus ER; praeses f *cl w* 5 male E*H*M*R$^{sax}$ *Cerne**; mali *Cerne*[1] (e *deleted and* i *interlined*) f *cl w* 6 barabbam *cl* 7 +flagellatum *Cerne*[1] ? (*interlined*) f *cl w* cum omnibus

suscipientes iesum IN praetorio[1] congrega(uerunt)[2] ad eum uni *f.* 9*a*
28 uersam cohortem · et exuentes eum †[3]clamidem[4] coccineam
29 circum dederunt eum[5] · et plectentes coronam de
spinis posuerunt super capud[6] eius · et arundinem[7]
in dexteram[8] eius · et genu flexo ante eum inludebant[9]
30 dicentes · Haue[10] rex iudęorum[11] · et exspuentes[12] in eum
Acceperunt harundinem[13] et percutiebant caput eius ·
31 et post quam inluserunt[14] ei exuerunt eum clamide[15] ·
et induerunt eum uestimentis eius · et duxerunt eum
32 ut crucifigerent · Exeuntes autem inuenerunt hominem
cyrineum[16] · Uenientem obuiam sibi[17] nomine simonem ·
Hunc angarizauerunt[18] ut tolleret crucem eius ·
33 et uenerunt in locum qui dicitur golgotha · quod est
34 caluariæ locus · et dederunt ei uinum bibere cum
felle mixtum[19] · et cum gustasset noluit bibere ·
35 Postquam autem crucifixerunt eum Diuiserunt sibi[20]
uestimenta eius sortem mittentes · Ut impleretur[21]
quod dictum est per prophetam dicentem · Diuiserunt

†induerunt eum tonica puperea et[3]

1 pretorio CTWY; praetorium *cl* 2 *Cerne*[1] (uerunt *interlined*); congrega *Cerne** 3 indu. eum tunicam purpuream f (QY*) *Cerne*[1] (tonica puperea); tunica prupurea *Cerne*[c]; *om Cerne* cl w*: cf *w* note 28 p. 163 4 EꝐFH*MTTVWY f; clamydem *w*; chlamydem *cl* 5 MT *Cerne**; ei *Cerne*[c] (*by erasure of* m *and the second stroke of* u) f *cl w* 6 BRT; caput f *cl w* 7 arundinem ΘJLORTW *Cerne* cl*; harundinem *Cerne*[1] f *w* 8 DꝐ[1]JLQR f; dextera *cl w* 9 illudeb. + ei D *cl* 10 aue *cl* 11 (iudeorum CDꝐLRW); iudaeorum f *cl w* 12 A; exp. f *cl w* 13 arundinem *cl* 14 illus. W *cl* 15 CHΘMTTVW; chlamyde *cl*; clamyde *w*; clamidem f 16 DEFR *Cerne** f; cyreneum *Cerne*[c] *w*; cyrenaeum J *cl* 17 BꝐ[mg]ILO[1 et sax]RX[* et 2]Y[c]Z (E, Q); *om* uen. ob. sibi f *cl w* 18 DꝐ[1]LQR *Cerne**; angariszau. E; angariauerunt *Cerne*[c] (*by erasure of* z) f *cl w* 19 mistum *cl* 20 BQX *Cerne**; *om* sibi *Cerne*[c] (*crossed out*) f *cl w* 21 ut impleretur...sortem ΘKW(ABEꝐ[mg]H[c]MTOQXYZ) *cl*; *om* f *w*: cf *w* note 35 p. 164

*f.* 9*b* sibi uestimenta mea et super[a] uestem meam miserunt
36, 37 sortem · et sedentes seruabant eum · et inposuerunt[1]
super capud[2] eius causam ipsius scriptam · Hic est
38 iesus rex iudeorum[3] · Tunc crucifixi sunt cum eo
duo latrones unus a dextris · et unus á sinistris ·
39 Praeter euntes[4] autem blasphemabant eum ·
40 Mouentes capita sua · et dicentes ua[5] qui distru
ebat[b] templum et in triduo ré aedificabat illud[6] ·
Salua temetipsum[7] sí filius dei és descende de cruce ·
41 Similiter et principes sacerdotum inludentes[8] cum
42 scribis et senioribus dicebant · Alios saluos fecit
séipsum[9] non potest saluum facere · Sí rex
israhel[10] est discendat[11] nunc de cruce · et credi
43 mus ei · Confidet[12] in deo[c] liberet nunc eum[13] sí uult ·
44 Dixit enim quia filius déi[14] sum · Id ipsum[15] autem et latro
nes qui crucifixi erant cum eo improperabant[16] ei ·
45 A sexta autem hora tenebræ facta[17] sunt super
uniuersam terram usque ad horam nonam ·

1 impos. f al$^{6}$ *cl* 2 BR; caput f *cl w* 3 CDᵽPLRW; iudaeorum f *cl w* 4 praetereuntes f *cl w* et omnes 5 ua BDᵽP$^{mg}$(F)ILO$^{c}$QR *Cerne**; uah EH$^{c}$ΘKM̶TO*V(W)Z *Cerne*$^{c}$ *cl*; *om* uah f *w* 6 qui destruebat (distru. *Cerne**) templum et in triduo illud reaedificabat AX$^{c}$Y *Cerne**(re aedif. illud); qui destruit...reaedificat *w*; uah qui destruis templum dei et in triduo illud reaedificas *cl*; qui destrues templum dei et in triduo illud reaedificas f; destruit *Cerne*$^{c}$; + dei *Cerne*$^{c}$: cf *w* note 40 p. 165 7 JWY f *cl*; temet ipsum *w* 8 illudentes *cl* 9 W *cl*; se ipsum f *w* 10 israel *cl* 11 discendat DᵽP LO$^{c}$R *Cerne**; descendat *Cerne*$^{c}$ f *cl w* 12 ACDᵽPFH*LMORTVYZ*; confidit f *cl w* 13 ACDEᵽPHΘIJK(L)M̶TO(QR)TVWXZ; lib. n. si uult eum *cl*; lib. n. eum si u. eum f *w* 14 BDᵽPM̶TORTW *cl*; dei fil. sum f *w* 15 idipsum JW f *cl* 16 XW *cl*; inpr. f *w* 17 *Cerne**; factae *Cerne*$^{c}$ cum omnibus

[a] *et super*. These words seem to have been written over an erasure.
[b] The letters *eb* and part of the letter *a* of *distruebat* have been erased.
[c] The letter *o* of *dō* is written *Cerne*$^{c}$ over an erasure of *dm*? DᵽPR *Cerne**?

46 et circa horam uero[1] nonam clamauit iesus uoce *f.* 10*a*
magna dicens · heli heloi[2] lama[3] sabacthani ·
Hoc est deus meus deus meus ut quid dereliquisti mé ·
47 Quidam autem illic stantes et audientes dicebant
48 heliam[4] uocat iste · et continuo currens unus
ex eis · Acceptam spongiam impleuit aceto et
inposuit[5] harundini[6a] · et dabat ei bibere ·
49 Ceteri uęro dicebant sine uideamus an ueniat
50 helias[7] liberans[8] eum · Iesus autem Iterum clamans uoce
51 magna emisit spiritum · et ecce uelum templi scissum
est in duas partes a summo usque deorsum · et ter
52 ra mota[b] est et petræ scissæ sunt · et monumen
ta aperta[c] sunt et multa corpora sanctorum
53 qui dormierunt[9] resurrexerunt[10] · et exeuntes de mo
numentis post resurrectionem eius Uenerunt
54 in sanctam ciuitatem et multis apparuerunt[11] · Centu
rio autem et qui cum eo erant custodientes iesum · Uiso
terræ motu[12] et hís quæ fiebant timuerunt ualde

1 (AY *om* et) X$^{c}$ *Cerne*$^{*}$; *om* uero *Cerne*$^{c}$ (*by erasure*) *cl w* 2 heli heloi *Cerne*$^{*}$ solus; heloi heloi *Cerne*$^{1}$ al$^{10}$; eli eli *cl*; heli heli f *w* 3 ƎPR X$^{c}$(DKLMTTVW); lamma *cl*; lema *w*; limasab. f: cf *w* note 46 p. 166 4 Eliam T *cl* 5 imposuit f al$^{3}$ *cl* 6 harundini *Cerne*$^{c}$ *w*; arundini *cl* 7 Elias T *cl* 8 liberans *Cerne*$^{*}$ *cl w*; liberare DEƎP$^{mg}$ *Cerne*$^{1}$ (*over the erasure of* ns) 9 ELO$^{gl}$R$^{sax}$W$^{*}$; dormierant f *cl w* 10 BCJO$^{gl}$TX *Cerne*$^{*}$; surrexerunt *Cerne*$^{c}$ (*by erasure of* re) f *cl w* 11 DQR; appar. multis f *cl w* 12 terraemotu (f) al$^{3}$ *cl*

[a] The final *i* of *harundini Cerne*$^{c}$ on erasure: apparently *harundinem*? *Cerne*$^{*}$.

[b] *mota est*. The non-italicized letters have been revived by a later hand.

[c] *monumenta* aperta. The non-italicized letters have been revived by a later hand.

*f.* 10*b* 55 dicentes · Uere filius dei[1] erat iste · Erant autem
ibi mulieres multae á longe quae secutae
56 erant iesum a galilea[2] ministrantes ei · INter quas
erat maria magdalena[3] et maria iacobi et ioseph
57 mater et mater filiorum zebedei[4] · Cum sero autem
factum esset · Uenit quidam homo diues ab ari
mathia[6] nomine ioseph · Qui et ipse discipul*us*[a]
58 erat iesu · Hic accessit ad pilatum et petit[7]
corpus iesu · Tunc pilatus iussit reddi corpus
59 et accepto corpore ioseph · INuoluit illud in
60 sindone munda · et posuit illud in monumento suo
nouo · Quod exciderat in petra · et aduoluit saxum
61 magnum ad hostium[8] monumenti et habiit[9] · Erant[10]
autem ibi maria magdalena[11] et altera maria
62 sedentes contra sepulchrum · Altera autem die
quæ est post parasceuen · Conuenerunt prin
63 cipes sacerdotum et pharisæi · Ad pilatum dicentes ·
Domine recordati sumus quia seductor ille dixit

1 DƎPORW *cl*; dei filius (f) *w* 2 CDEƎPΘKLORVW f; galilaea *cl w* 3 R; magdalene f *cl w* 4 CEƎPLRW f; Zebedaei *cl w* 5 aut. sero *cl* 6 Arimathaea *cl* 7 petit ABDEƎPFH*JMOQRYZ* *Cerne** f; petiit *Cerne*$^{c}$ *cl w* 8 CDƎPILOT; ostium f *cl w* 9 C; abiit f *cl w* 10 BH$^{1}$ΘO$^{g1}$X: erat f *cl w* 11 LR; magdalene f *cl w*

[a] *discipulus.* The non-italicized *u* is written over an erasure *Cerne*$^{c}$.

64 adhuc uiuens · Post tres dies resurgam · Iube ergo *f.* 11*a*
custodire[1] sepulchrum usque in diem tertium·
Ne forte ueniant discipuli eius et furentur eum
et dicant plebi surrexit á mortuis · et erit nouis
65 simus error peior priori[2] · Ait illis pilatus
habetis custodiam Ite custodite sicut scitis ·
66 illi autem ab euntes munierunt sepulchrum sig
nantes lapidem cum custodibus :—[a]*Resurrectio domini nostri*
1 UESPere autem sabbati quae lucescit *secundum math* XXVIII
IN prima sabbati · Uenit maria magdalena[3] · *eum*
2 et altera maria uidere sepulchrum · et ecce ter
ræ motus[4] factus est magnus · Angelus enim domini
discendit[5] de caelo · et accedens reuoluit lapidem ·
3 et sedebat super eum · Erat autem aspectus eius sicut
4 fulgor[6] · et uestimenta[7] eius sicut nix · prae[8] timore
autem eius exterriti sunt custodes · et facti sunt uelud[9]
5 mortui · Respondens autem angelus domini[10] · Dixit mu
lieribus
Nolite timere uos · Scio enim quod iesum qui crucifix
us est quæritis ·

1 H* *Cerne**; custodiri *Cerne*[c] (*by erasure*) f *cl w* 2 BDꝐ[1]H[1]ΘJ LO[gl] f; priore *cl w* 3 R; magdalene f *cl w* 4 terraemotus *cl* (f terremotus) 5 DꝐLQR; descendit f *cl w* 6 CDEꝐH*IJLQR : fulgur f *cl w* 7 DEꝐHKLMTRTVX*Z f; uestimentum *cl w* 8 (pre DW) 9 BIL RW; uelut f *cl w* 10 BEH[1]ΘOXZ*; *om* domini f *cl w*

[a] The title is written in red characters.

*f.* 11*b* 6 Non est hic surrexit[1] sicut dixit · Uenite et[2] uidete
7 locum ubi positus erat dominus · et cito euntes dicite
discipulis eius · Quia surrexit · et ecce praecedit uos
in galileam[3] · IBi eum uidebitis ecce praedixi uobis ·
8 et exierunt cito de monumento cum timore *et*[a]
gaudio magno[4] currentes[b] nuntiare[5] discipulis eius ·
9 Et ecce iesus occurrit illis dicens · Hauete[6] illæ autem
accesserunt et tenuerunt pedes eius et adorauerunt
10 eum · Tunc ait illis iesus · Nolite timere · Ite
nuntiate[7] fratribus meis · Ut eant in galileam[8] ibi
11 mé uidebunt · Quæ cum abissent[9] · ecce quidam
de custodibus uenerunt in ciuitatem · et nuntia*uerun*t[10c]
principibus sacerdotum[11] · quae facta fuerant ·
12 Et congregati cum senioribus consilio · Accepto[d] pecu
13 niam copiosam dederunt militibus dicentes · Dicite
quia discipuli[e] eius nocte uenerunt et furati sunt
14 eum nobis dormientibus · Et sí hoc auditum fuerit
a praeside nos suadebimus ei · et securos uos faciemus

1 +enim f *cl w* et omnes; *om Cerne* solus 2 CDEFHΘKLMTQRT WX f *cl*; *om* et *w* 3 CDEꝐKLORWZ f; galilaeam *cl w* 4 BCD EꝐΘJKLMTOQRTVWXZ f *cl*; mag. gaud. *w* 5 nunciare W *cl* 6 auete *cl* (f habete) 7 nunciate W *cl* 8 CꝐΘKLORVW f; galilaeam *cl w* 9 abiissent *cl* 10 nunciauerunt W *cl* 11 +omnia *Cerne*[1] (*interlined*) f *cl w* ; *om Cerne** solus

[a] *et* is written over an erasure.

[b] *currentes.* The curved stroke of the first *r* seems to be written over an erasure *Cerne*[1].

[c] *nuntia*ueru*nt.* The non-italicized letters are written over an erasure.

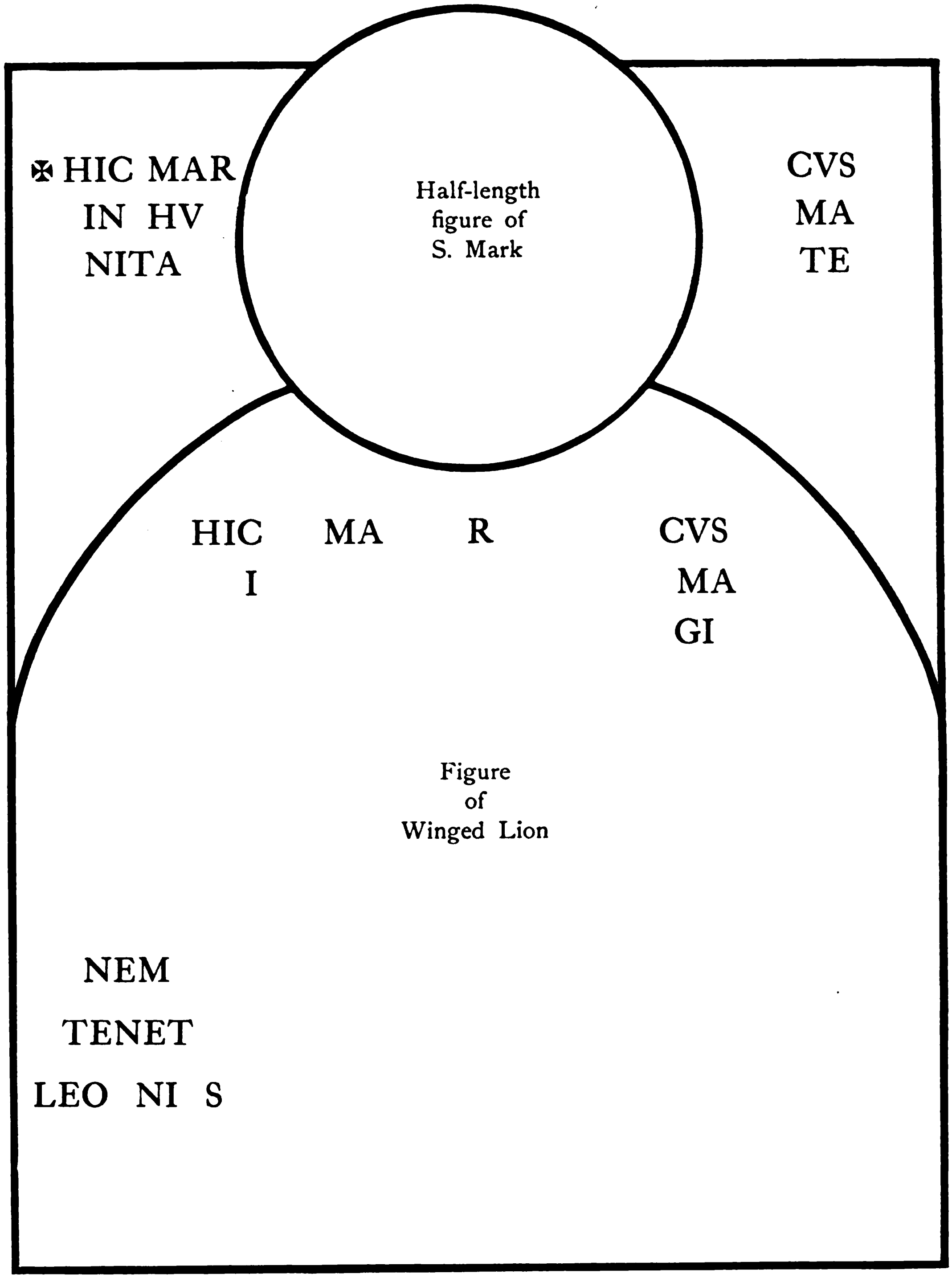
[d] Sic in MS; consilio accepto f *cl w* et omnes.

[e] di*scipuli.* The non-italicized letters seem to be written over an erasure.

15 At illi accepta pecunia fecerunt sicut erant *f.* 12*a*
edocti[1] · et di(f)ulgatum[2] est uerbum istud apud iudęos[3]
16 usque in hodiernum diem · Undecim autem discipuli abi
erunt in galileam[4] In montem ubi constituerat
17 illis iesus · et uidentes eum adorauerunt · Quidam
18 autem dubitauerunt · et accedens iesus locutus est eis
dicens · Data est mihi omnis potestas in cælo et
19 in terra · Euntes ergo docete omnes gentes bap
tizantes eos · IN nomine patris et filii et spiritus sancti ·
20 Docentes eos seruare omnia quæ cumque[5] manda*ui*[a]
uobis · et ecce ego uobiscum sum omnibus diebus ·
usque ad consummationem sæculi ·

1 Q *cl*; docti f *w* 2 *Cerne** ? solus; (defulgatum L); diuulgatum *Cerne*[c] f *cl w* 3 (iudeos DᴇPLRW); iudaeos f *cl w* 4 CDᴇPKLORV W f; galilaeam *cl w* 5 (que cumque V); quaecumque (f) *cl w*

[a] *mandaui.* The two last letters of this word are written over an erasure.


✠ HIC MAR
IN HV
NITA
Half-length
figure of
S. Mark
CVS
MA
TE
HIC MA R
I
CVS
MA
GI
Figure
of
Winged Lion
NEM
TENET
LEO NI S

# PASSIO DOMINI NOSTRI IESV CHRISTI SECVNDVM MARCVM. *f.* 13*a*

1 ERAT AVTEM PASCHA ET XIV

azyma post biduum et quae
rebant summi sacerdotes et scribae Quomodo
2 eum dolo tenerent et occiderent · Dicebant autem[1]
non in die festo · Ne forte tumultus fieret in po
3 pulo[2] · et cum esset iesus[3] in bethania[4] in domo simo
nis leprosi · et recumberet · Uenit mulier habens
alabastrum unguenti[5] nardi spicati praetiosi[6] ·
et fracto alabastro effudit super caput eius ·
4 Erant autem quidam indigne ferentes intra semetipsos[7] ·
et dicentes · Ut quid perditio ista unguenti[8] facta
5 est · poterat enim unguentum[9] istud uenundari[10] ·
plusquam[11] trecentis denaris[12] et dari pauperibus ·
6 et fremebant in eam · Iesus autem dixit · sinite eam
Quid illi molesti estis · Bonum opus operata est

1 *cl*; enim f *w* et omnes 2 DEPGHMT(Q)RV f *cl*; populi (*om* in) *w* 3 BKMTOTVWXZ f; *om* iesus *cl w* 4 DEPMTOX*Z(QX[c]) f; bethaniæ (*om* in) *cl w* 5 DEPGIJKMTOQRTVW f *cl*; ungenti *w* 6 praetiosi BEPGHJLOQRYZ* f; pretiosi *cl w* 7 T f *cl*; semet ipsos *w* 8 BEPG IJKMTOQRTVWX f *cl*; ungenti *w* 9 ut supra 8, sed Y et non B; ungentum *w* 10 uenundari BDEPGΘIKLMTOQTVWX*Z f *w*; uaen. *cl* 11 plusquam f *Cerne*; plus quam *cl w* 12 denaris EPLR *Cerne**; denariis *Cerne*[1] (i *interlined*) f *cl w*

*f.* 13*b*

7 in mé · Semper enim pauperes habebitis[1] uobiscum ·
et cum uolueritis potestis illis bene facere[2] ·
8 Me autem non semper habebitis[3] · Quod habuit haec fecit ·
Praeuenit[4] unguere[5] corpus meum in sepulturam ·
9 Amen dico uobis ubi cumque[6] praedicatum[7] fuerit eu
angelium istud in uniuersum mundum[8] · et quod
hæc fecit[9] narrabitur in memoriam eius ·
10 Et iudas scariothes[10] unus de ·xii·[11] abiit ad summos
11 sacerdotes Ut proderet eum illis · Qui audientes
gauisi sunt et promiserunt ei pecuniam sé da
turos · et quaerebat quomodo illum oportune[12]
12 traderet · et prima[13] die azemorum[14] · quando
pascha immolabant · Dicunt ei discipuli . quo uís
eamus et paremus tibi · Ut manduces pascha ·
13 et mittit duos ex discipulis suis et dicit eis · Ite
in ciuitatem et occurrit[15] uobis homo lagoenam[16]
14 aquæ baiolans[17] sequimini eum · et quo cumque[18]
introierit dicite domino domus quia magister

1 CDƎPHJLMMTOQTWX; habetis f *cl w* 2 bene facere f *w*; benefacere D *cl* 3 BCDƎPFG*? HΘLMTOQTWX f; habetis *cl w* 4 preuenit D; praeuenit f *cl w* 5 DΘIJMTO(O*)R; ungere f *cl w* 6 ubi cumque *Cerne* solus 7 predicatum DW; praed. f *cl w* 8 (C)GJLQRTX[2] f; uniuerso mundo *cl w* 9 haec fecit MTOW; fecit haec f *cl w* 10 BCƎPG IKMTOQRVZ[1] (f DΘLW); Iscariotes *cl*; Scariotis *w* 11 DRW; duodecim f *cl w* 12 f *w*; opportune O *cl* 13 B; primo f *cl w* 14 ƎPLR *Cerne**; azim. GHIJTWZ* *Cerne*[c] (*by erasure of* e *and substitution of* i); azymorum f *cl w* 15 AGH*ΘI[c]JMOXY; occurret f *cl w* 16 BƎPJMTOT *Cerne**; laguenam *Cerne*[c] *w*; lagenam W *cl*; uas f 17 baiolans DMT *Cerne**; baiulans *Cerne*[c] (u *interlined*) f *cl w* 18 quo cumque *Cerne* solus

dicit · Ubi est refectio mea · Ubi pascha cum *f.* 14*a*
15 discipulis meis manducem · et ipse uobis demon
strauit[1] cenaculum[2] grande stratum et illic
16 parate uobis[3] · et abierunt discipuli eius · et
uenerunt in ciuitatem et inuenerunt sicut dix
17 erat illis · et parauerunt pascha · Uespere
18 autem facto uenit cum duodecim · et discumbentibus
eis et manducantibus · ait iesus · Amen dico uobis
quia unus ex uobis mé tradet[4] · Qui manducat
19 mecum · At illi c(o)eperunt[5] contristari · et dicere
20 ei singillatim[6] · Numquid ego · qui ait *illis*[a] ·
Unus ex duodecim · Qui intingit mecum manum[7] in
21 catino · et filius quidem hominis uadit sicut scrip
tum est de eo · Uæ autem homini illi per quem filius
hominis traditur[8] · Bonum est[9] ei sí non esset
22 natus homo ille · et manducantibus illis · Accepit
iesus panem et benedicens fregit et dedit eis · et ait ·
23 Sumite hoc est corpus meum · et accepto calice

1 BJ*et3 OTXZ* *Cerne**; demonstrabit *Cerne*[c] (b *over erasure of* u) f *cl w* 2 coenaculum *cl* 3 uobis *Cerne** solus; nobis f *cl w* 4 tradet me *cl* 5 coeperunt *Cerne*[1] (o *interlined*) f *cl w*; ceperunt *Cerne** solus 6 singulatim *cl*; et dicere singuli f 7 manum BDKLMTOVWXZ[2]; intingit mecum manum FQ *cl*; *om* manum *w*; qui manum mittit mecum f 8 traditur *Cerne** ł *w*; tradetur BDEPHΘIJKMTOQRVWX (*ut uidetur*) *Cerne*[c] f *cl* 9 Bonum erat ei *cl*; bonum ei erat f

[a] *ıllis* is written over an erasure *Cerne*[1]; IW have *eis*.

*f.* 14*b* gratias agens · Dedit eis et biberunt ex illo omnes ·
24 et ait illis · Hic est sanguis meus noui testamenti
25 Qui pro multis effunditur[1] · Amen dico uobis quod[2]
iam non bibam de[3] genimine uitis usque in diem illum ·
Cum illud bibam nouum in regno dei · [a]
26, 27 Et ymno[4] dicto exierunt in montem oliuarum et ait
illis[5] iesus · Omnes uos[6] scandalizabemini[7] in nocte
ista · quia scriptum est percutiam pastorem ·
28 et dispergentur oues · Sed post ea quam[8] surrexero[9]
29 prȩcedam[10] uos in galileam[11] · Petrus autem ait ei[12] et sí[13]
30 omnes scandalizati fuerint[14] sed non ego · et ait
illi iesus · Amen dico tibi quia tú hodie In nocte
hac priusquam[15] gallus biis uocem[16] dederit ter
31 mé és negaturus · At ille amplius loquebatur ·
et sí[17] oportuerit mé simul commori tibi non té negabo ·
32 Similiter autem et omnes dicebant · et ueniunt in praedium[18]
cui nomen gethsemani et ait discipulis suis · Sedete
33 hic donec orem · et adsumpsit[19] petrum et iacobum

1 effunditur AB*G$^{c}$MQY, *M.B. Reg.* I. B. vii, *Cerne** *w*; effundetur B$^{rec}$ CDEPG*HΘIJKLMTORTVWXZ, *M.B. Cott. Tib.* A. II, *Otho* B. IX, *Reg.* I. A. xviii *Cerne*$^{1}$ f *cl*  2 quia f (quia non adiciam bibere) L *cl*  3 +hoc *cl*  4 DMTRWZ (EPLT); hymno f *cl w*  5 DEPMTOQR; eis f *cl w*  6 Q; *om* f *cl w*  7 EPMT; scandalizabimini f *cl w*: + in me MTO *Cerne*$^{1}$ (*interlined*) f *cl*  8 postea quam *w* f (posteaquam); postquam *cl*  9 surrexero ADEP(G)HΘLMOWY *Cerne** *w*; resurrexero BCIJKMTQRTVXZ *Cerne*$^{1}$ (re *interlined*) f *cl*  10 precedam D; praecedam f *cl w*  11 CDGKLMTO RW f; galilaeam *cl w*  12 illi *cl*  13 et si f *cl*; etsi *w*  14 +in te *cl*  15 f *cl*; prius quam *w*  16 gallus bis uocem GT$^{c}$; gallus uocem bis *cl*; bis gallus vocem *w*; bis gallus cantet f; biis *Cerne** solus; biss *Cerne*$^{c}$  17 et si f *cl*; etsi *w*  18 predium DL; praedium *cl w*; locum f  19 DEPHLMTR; adsumsit G f; adsumit *w*; assumit *cl*

[a] A space in the MS, some words have been erased.

et iohannem[1] secum · et coepit pauere et tedere[2] · *f.* 15*a*
34 et ait illis · Tristis est anima mea usque ad mortem ·
35 Sustinete hic et uigilate · et cum processisset paulu
lum procidit super terram et orabat · Ut sí fieri
36 posset transiret ab eo hora · et dixit abba
pater · Omnia possibilia sunt tibi[3] · Transfer
calicem hunc á me · Sed non quod ego uolo sed quod tú ·
37 et uenit et inuenit eos dormientes · et ait petro · Simon
38 dormis non potuisti una hora uigilare · Uigilate
et orate ut non intretis in temtationem[4] · Spiritus quidem
39 prumtus[5] · Caro autem[6] infirma · Et Iterum [a]
40 abiens orauit Eundem[7] sermonem dicens · et reuer
sus denuo inuenit eos dormientes · Erant enim
oculi eorum[8] grauati[9] et ignorabant quid respon
41 derent ei · et uenit tertio et ait illis · Dormite iam
et requiescite sufficit · Uenit hora ecce tradi
42 tur[10] filius hominis in[11] manus peccatorum · Surgite
43 eamus ecce qui mé tradet prope est · et adhuc eo

1 ioannem *cl* 2 DEPMMTOTW ; taedere f *cl w* 3 DEPLTX* ; omn. tibi poss. sunt *cl w* ; omn. poss. tibi sunt f 4 tentationem *cl* 5 L ; promptus *cl* ; promtus f *w* 6 BD (uero *mg*) EPMTOWX*(L) f ; uero *cl w* 7 eumdem *cl* solus 8 DEPFGJLMMTORTVW f *cl* ; illorum *w* 9 BCDEPGH[1]ΘIJKMTORTVWX f *cl* ; ingrauati *w* 10 ACHJMORTX[c] YZ *Cerne** f *w* ; tradetur *Cerne*[c] al[12] *cl* 11 ecce fil. hom. tradetur *cl*

[a] Something has here been erased.

*f.* 15*b* loquente uenit iudas scarioth[1] unus ex[2] ·XII·[3] et cum
illo[4] turba multa cum gladiis et lignis missi[5]
á summis sacerdotibus · et a[6] scribis et á[7] senioribus ·
44 Dederat autem traditor eius signum eis dicens · Quem
cumque[8] · osculatus fuero ipse est tenete eum et
45 caute ducite[9] · et cum uenisset statim accedens
ad eum ait · haue[10] rabbi · et osculatus est eum ·
46 At illi manus iniecerunt[11] et tenuerunt eum ·
47 Unus autem quidam de circum stantibus educens gladium
et[12] percussit seruum summi sacerdotis · et amputa
48 uit illi auriculam · et respondens iesus ait illis ·
Tamquam ad latronem existis cum gladiis et lignis
49 conpraehendere[13] mé · Cotidie[14] eram apud uos docens
in templo[15] et non me tenuistis · Sed ut impleantur[16]
50 scripturæ · Tunc discipuli eius relinquentes eum
51 omnes *fugerunt*[a] · Adoliscens[17] autem quidam sequeba
tur illum[18] amictus sindone super nudo et tenuerunt
52 eum · at ille reiecto[19] sindone nudus profugit ab eis ·

1 Iscariotes *cl* 2 de D *cl* 3 LRW; duodecim f *cl w* 4 eo *cl* 5 BMTO(HΘ); *om* missi f *cl w* 6 *om* a *cl* 7 *om* a *cl* 8 quemcumque *cl w* 9 AX$^{mg}$Y; ducite caute *cl w*; duc. firmissime f 10 *Cerne** (T); aue L *Cerne*$^{c}$ (*by erasure of* h) *cl*; *om* f *w* 11 +in eum f *cl w*; *om Cerne* solus 12 *Cerne* solus 13 conpre. MTOTVX*Z f; conprae. CPGILR; compre. *cl w* 14 quotidie *cl*; cott. f 15 F f; in temp. doc. *cl w* 16 JQRZ* (*corr* Z$^{1}$) *cl*; inpl. f; adimple. *w* 17 DKRV *Cerne**; adolescens *Cerne*$^{c}$ al$^{4}$ *cl*; adulescens f *w* 18 CP$^{mg}$ GJKLMTORTVZ f; eum *cl w* 19 D; reiecta *cl w*; relicta f

[a] *fugerunt* over an erasure.

53 Et ad duxerunt[1] iesum ad summum sacerdotem · et con *f.* 16*a*
ueniunt[2] omnes sacerdotes et scribæ et seniores ·
54 Petrus autem á longe[3] secutus est eum · Usque[4] in atrium
summi sacerdotis et sedebat cum ministris et cale
55 faciebat sé ad ignem[5] · Summi uero sacerdotes et
omne concilium quaerebant aduersum[6] iesum testi
monium Ut eum morti traderent nec inueniebant ·
56 Multi enim testimonium falsum dicebant aduersus
57 eum · et conuenientia testimonia non erant · et quidam
surgentes falsum testimonium ferebant aduer
58 sus eum dicentes · Quoniam nos audiuimus eum dicentem ·
Ego dissoluam templum hoc manu factum et per
59 triduum aliud non manu factum ædificabo · et non
60 erat conueniens testimonium illorum · et exsurgens[7]
summus sacerdos in medium Interrogauit[a] iesum di
cens · Non respondis[8] quicquam[9] ad ea quae tibi
61 obiciuntur[10b] ab eis[11] · Ille autem tacebat et nihil respondit ·
Rursum summus sacerdos interrogabat eum et dicit[12] ei ·

1 adduxerunt f *cl w* 2 conuenerunt *cl* 3 +stans L *Cerne*[1] (*interlined*); *om cl w* 4 +intro *cl* 5 ad ignem et calef. se *cl* 6 ABHΘ JMTX[2]Y; aduersus *cl w* 7 exurgens *cl* 8 G[c]HLOTXY; respondes *cl w* 9 quidquam *cl* 10 obiiciuntur *cl* 11 BDⱣPMTO; his *cl w* 12 dixit *cl*

[a] In*terrogauit*. The non-italicized letters seem to be written over an erasure *Cerne*[1] ?

[b] *obiciun*tur. The non-italicized letters seem to have been revived *Cerne*[c].

*f.* 16*b*

62 Tú és christus filius dei[1] benedicti · Iesus autem dixit illi ego sum ·
et uidebitis filium hominis a dextris sedentem[2] uir
63 tutis[3] et uenientem cum nubibus caeli · Summus autem
sacerdos scindens uestimenta sua ait · quid ad
64 huc desideramus testes · Audistis blasphemiam ·
quid uobis uidetur qui omnes condemnauerunt eum
65 esse reum mortis · et coeperunt quidam conspuere
[a]eum · et uelare faciem eius et colaphis eum cedere[4]
et dicere ei · prophetiza nobis christe[5] quis est qui
té percussit · et ministri alaphis[6] eum cedebant[7]
66 et cum esset petrus in atrio deorsum Uenit una
67 ex ancillis summi sacerdotis · et cum uidisset petrum
cale facientem[8] sé aspiciens illum ait · et tú cum
68 iesu nazareno eras · At ille negauit dicens ·
Neque scio neque noui quod dicis[9] · et exiit foras
69 ante atrium et gallus cantauit · Rursus autem cum
uidisset illum ancilla · Coepit dicere circum
70 stantibus · quia hic ex illis est · At ille Iterum

1 BH¹ΘLMTOQRTW *cl*; *om* dei *w* 2 sedentem a dextris *cl*; sedentem ad dexteram f 3 +dei W *cl* 4 BPJLMTW; caedere f *cl w* 5 nobis x̄p̄ē T; *om* x̄p̄ē f; nobis x̄p̄ē quis est qui te percussit *Cerne* gat.* ex Mt xxvi 68; *om Cerne^c (by erasure) cl w* 6 L; alapis f (libenter alapis) *cl w* 7 BPJLMTOW; caedebant f *cl w* 8 calefacientem *uno ductu* omnes 9 dicis MT; dicas *cl w*

[a] Some letter (*m* ?) or letters (*in* ?) have been erased before *eum*: but both the addition and the erasure seem to be by a later hand.

negauit et post pusillum rursus qui adstabant[1] *f.* 17*a*
dicebant petro · uere ex illis és · Nam et galileus[2]
71 és · Ille autem coepit anathematizare et iurare ·
72 quia nescio hominem istum quem dicitis · et statim
iterum gallus[3] cantauit · Et recordatus est petrus
uerbi quod dixerat[4][a] iesus · priusquam[5] gallus
1 cantet bís tér mé negabis · et coepit flere · et con XV
festim mane consilium facientes summi sacer
dotes cum senioribus et scribis · et uniuerso concilio
uincientes iesum · Duxerunt et tradiderunt pilato
2 et Interrogauit eum pilatus · Tú és rex iudæorum ·
3 At ille respondens ait illi · Tú dicis · et accussabant[6]
4 eum summi sacerdotes in multis · pilatus autem rursum
interrogauit eum dicens · Non respondis[7] quicquam[8]
5 Uides[9] in quantis té accussant[10] · Iesus autem amplius nihil
6 respondit · Ita ut miraretur pilatus · per diem
autem festum dimittere solebat[11] illis Unum ex uinctis
7 quem cumque[12] petissent · erat autem qui dicebatur barabbas ·

1 astabant *cl* 2 D𝔈PGKMTOR; galilaeus *cl w* 3 gallus iterum *cl* 4 dixerat+ei *Cerne** (?) *cl w*; quod illi dixerat *Cerne*[1] (*by erasure of* ei (?) *and interlining of* illi) 5 prius quam *cl w* 6 D𝔈P (*ex* acuss.) LR; accusabant *cl w* 7 AH* (*ut uidetur*) LOTXYZ; respondes *cl w* 8 quidquam *cl* 9 DL; uide *cl w* 10 D𝔈PLR; accusant *cl w* 11 solebat dimittere L *cl* 12 quemcumque *uno ductu cl w* et omnes

[a] Erasure of two letters, probably *ei*?

*f.* 17*b* Qui cum seditiosis erat uinctus · Qui in seditione
8 fecerat homicidium · et cum accessisset[1] turba
9 coepit rogare sicut semper faciebat illis · Pilatus
autem respondit eis et dixit · Uultis dimittam uobis
10 regem iudaeorum · Scieba*t*[a] enim quod per inuidiam
11 tradidissent eum summi sacerdotes · Pontifices
autem concitauerunt turbam · Ut magis barabban[2]
12 dimitteret eis · Pilatus autem iterum respondens ait
illis · Quid ergo uultis faciam regi iudaeorum ·
13 At illi iterum clamauerunt crucifige eum ·
14 Pilatus uero dicebat eis[3] · Quid enim mali fecit ·
15 At illi magis clamabant crucifige eum · Pilatus
autem uolens populo satis facere dimisit illis barab
ban[4] · et tradidit iesum flagellis cęsum[5] ut crucifi
16 geretur · Milites autem duxerunt eum in atrium
17 praetorii et conuocant totam cohortem · et indu
unt eum purpura · et inponunt[6] ei plectentes
18 spineam coronam · et coeperunt salutare eum ·

1 MOX$^2$; ascendisset *cl w* 2 barabbam *cl* 3 illis J *cl*
4 barabbam *cl* 5 cesum LMTW; caesum *cl w* 6 imponunt KMX$^2$ *cl*

[a] The *t* of *sciebat* has been written over an erasure of *nt* (?) *Cerne*$^1$.

19 Haue[1] rex iudaeorum et percutiebant capud[2] eius ha f. 18a
rundine[3] · et conspuebant eum · et ponentes genua ad
20 orabant eum et postquam inluserunt[4] ei exuerunt
illum purpura · et induerunt eum uestimentis suis ·
21 et educunt illum ut crucifigerent eum · et angariza
uerunt[5] praetereuntem quempiam[6] cyrineum[7] uenientem
de uilla patrem alexandri et rufi ut tolleret
22 crucem eius · et perducunt illum in golgotha locum ·
23 Quod est[8] caluariæ locus · Et dabant ei bibere mur
24 ratum[a9] uinum et non accepit · et crucifigentes eum ·
Diuiserunt uestimenta eius mittentes sortem super eis ·
25 quis quid tolleret · Erat autem hora tertia et crucifixe
26 runt eum · et erat titulus causæ eius scriptus[10] ·
27 Rex iudaeorum · Et cum eo crucifigunt duo[11] latrones ·
28 Unum a dextris et alium a sinistris eius · Impleta[12] est
scriptura quae dicit et cum iniquis reputatus est ·
29 Et praetereuntes[13] blasphemabant eum Mouentes capita
sua · et dicentes · Uá[14] qui destruit[15] templum[16] · et in tribus

1 aue *cl* 2 RW; caput *cl w* 3 arundine L *cl* 4 illuserunt *cl* 5 DƤ¹OQR; angariauerunt *cl w* 6 +Simonem *cl w* et omnes 7 DJR; cyrenaeum Q *cl*; cyreneum *w* 8 +interpretatum *cl w* et omnes 9 mirra. W *Cerne*ᶜ; myrrhatum *cl* 10 (D*) HMTW (Scribtus G); inscriptus *cl w* 11 duo ABCGHΘJMOQXY *Cerne**; duos *Cerne*ᶜ *cl w* 12 *Cerne** *cl* (et impl.); et adimpleta *Cerne*¹ (et *and* ad *interlined*) *w* 13 pretereuntes D; praetereuntes *cl w* 14 uah ΘKVZ *cl* 15 destruis *cl* 16 +dei J *cl*

[a] The first stroke of the first *u* has been erased *Cerne*ᶜ.

*f.* 18*b* 30 diebus reaedificauit[1] saluum faciet[2] semet ipsum[3]
31 discendens[4] de cruce · Similiter et summi sacerdotes
inludentes[5] ad alter utrum[6] cum scribis dicebant ·
Alios saluos fecit seipsum[7] non potest saluum facere ·
32 Christus rex israhel[8] descendat nunc de cruce ut uide
amus et credamus · et qui cum eo crucifixi erant
33 conuiciebantur[9] ei · et facta hora sexta tenebræ
facta[10] sunt per totam terram usque in horam nonam ·
34 et hora nona exclamauit iesus uoce magna dicens ·
Heloi heloi[11] lama[12] sabacthani quod est interpretatum[13]
35 deus meus deus meus · Ut quid dereliquisti mé · et quidam
de circum stantibus audientes dicebant · Ecce heliam[14]
36 uocat · Currens autem unus et implens spongeam[15] aceto
et circum ponens[16] calamo potum dabat ei dicens ·
Sinite uideamus sí ueniat helias[17] ad deponendum eum ·
37, 38 Iesus autem emisa[18] uoce magna expirauit[19a] · et uelum tem
pli scissum est in duo á su*rsum*[b20] usque deorsum ·
39 Uidens autem centurio et[21] qui exaduerso stabat · quia sic

1 *Cerne** solus; aedificat *w codd. plur. Cerne$^{c}$* (*by erasure of* re...ui); reaedificas Θ *cl* 2 D𝔓*; fac *cl w* 3 D𝔓; temetipsum *cl w* 4 D𝔓(L) *Cerne**; descendens *Cerne$^{1}$ cl w* 5 D𝔓$^{ms}$ΘLMTOQRXZ; ill. *cl*; ludentes *w* 6 alterutrum *cl w* et omnes 7 *cl*; se ipsum *w* 8 israel *cl* 9 H; conuiciabantur *w*; conuit. *cl* 10 factae *cl w* et omnes 11 Eloi Eloi *cl* 12 lamma *cl* 13 interp̄tatum *Cerne* 14 Eliam T *cl* 15 R *Cerne** (?); spongiam *Cerne$^{c}$ cl w* 16 D𝔓G; circumponensque (*om* et) *cl w* 17 Elias *cl* 18 emisa LMTR *Cerne**; emissa *Cerne$^{1}$* (s *interlined*) *cl w* 19 C𝔓ΘIJKLMORTWYZ *cl*; exspirauit *w* 20 a summo al$^{13}$ *Cerne** (?) *cl*; sursum *Cerne$^{1}$ w* 21 D𝔓L *Cerne**; *om* et *Cerne$^{c}$* (*by erasure*) *cl w*

[a] A cross *Cerne** ? is interlined just above the letter *p* of *expirauit*.

[b] *su*rsum. The non-italicized letters have been written over an erasure *Cerne$^{1}$*.

clamans · expirasset[1] ait · Uere homo hic[2] filius *f.* 19*a*
40 dei erat · Erant autem et mulieres a[3] longe aspicientes ·
INter quas erat[4] maria magdalenæ[5] et maria
iacobi minoris · et ioseph mater et Solomae[6] ·
41 Cum[7] esset in galilea[8] sequebantur eum et ministra
bant ei · et aliæ multae mulieris[9] quæ simul
42 cum eo ascenderant hierusolyma[10] · et cum iam
sero esset factum quia erat parascheue[11] ·
43 quod est ante sabbatum · Uenit ioseph ab arimathia[12]
nobilis decurio qui et ipse erat exspectans[13] regnum
dei · et audaciter[14] introiit[15] ad pilatum et petit[16] cor
44 pus iesu · Pilatus autem mirabatur sí iam obisset[17] ·
et accersito centurione Interrogauit eum sí iam
45 mortuus esset · et cum cognouisset á centurione
46 donauit corpus ioseph · Ioseph autem mercatus est[18]
sindonem · et deponens eum inuoluit in[19] sindone
et posuit eum in monumento quod erat excisum
de petra · et aduoluit lapidem ad hostium[20] monumenti ·

1 CDGΘIJKL (+et) MORTWY *cl*; exspirasset *w* 2 hic homo *cl* 3 ƎPLMTO; de longe *cl w* 4 GH[1]ΘIKMTOQWX*Z *cl*; et (*om* erat) *w* 5 BCƎPΘIJLMTOVYZ[3]; magdalene *cl w* 6 MTR *Cerne**; Salome *Cerne*[c] (a *interlined*) *cl w* 7 et cum *cl w* et omnes 8 CDƎPHMTORW; galilaea *cl w* 9 *Cerne**; mulieres (O) *Cerne*[c]; *om cl w* 10 *Cerne**; hierusolymam K *Cerne*[c]; Ierosolymam *cl*; hierosolyma *w* 11 CKVZ; parasceue *cl w* 12 arimathaea *cl* 13 ƎPMTRX*Z[2]; expectans *cl w* 14 DƎP[mg] JLMTR; audacter *cl w* 15 introiuit *cl* 16 ABƎPGH*JLMMTOQRYZ[c]; petiit *cl w* 17 obiisset J *cl* 18 DƎP[mg]QR; *om* est *cl w* 19 CDƎP MTOQX*; *om* in *cl w* 20 CDƎPLMTOR; ostium *cl w*

f. 19b *Resurrectio domini nostri iesu christi secundum marcum*[a]

47 MARia autem magdalenae[1] et maria ioseph
XVI 1 aspiciebant ubi poneretur · et cum transisset
sabbatum maria magdalenæ[2] · et maria iacobi
et solomæ[3] emerunt aromata *ut*[4] uenientes un
2 guerent[5] iesum[6] · Et ualde mane una sabbatorum
3 uenerunt[7] ad monumentum orto iam sole · et
dicebant ad inuicem · Quis reuoluit[8] nobis lapi
4 dem ab hostio[9] monumenti · et respicientes uiderunt[10]
reuolutum lapidem · Erat quippe magnus
5 ualde · et introeuntes in monumentum uiderunt
iuuenem sedentem in dextris coopertum stola
6 candida et obstupuerunt[11] · Qui dicit illis · nolite
expauescere · Iesum quæritis nazarenum cruci
fixum surrexit non est hic · Ecce locus ubi posu
7 erunt eum · Sed ite dicite discipulis eius et petro
quia praecedit[12] uos in galileam[13] · Ibi eum uidebitis
8 sicut dixit uobis · At illę[14] exeuntes fugerunt

1 BCEPΘIJMTRVYZ$^{3}$; magdalene *cl w* 2 BCEPGΘIJKL$^{1}$MTRVZ$^{3}$; magdalene *cl w* 3 MT; Salome *cl w* 4 et (?) *Cerne** solus; ut *Cerne*$^{c}$ (*over erasure*) *cl w* et omnes 5 DΘIJMTORZ*; ungerent *cl w* 6 iesum *cl* (*cum graecis* K$^{2}$MX *minusc*); eum *w* et omnes 7 EP; ueniunt *cl w* 8 D$^{c}$EPGIJLMTOQRT (-bit) XZ; reuoluet *cl w* 9 CDEPLMTO; ostio *cl w* 10 EP$^{mg}$H$^{1}$ΘIKMTOQRVWX*Z *cl*; uident *w* 11 ADHKLOQVWY *cl*; obstip. *w* 12 precedit D; praecedit *cl w* 13 CEPGΘMTORTVW; galilaeam *cl w* 14 ille GOW; illae *cl w*

[a] Title in red characters.

de monumento · INuaserat enim eas pauor et tre *f. 20a*
mor[1] et nemini quicquam[2] dixerunt timebant enim ·
9 Surgens autem iesus[3] mane prima sabbati apparuit
primo mariae magdalenæ[4] · De qua eiecerat ·VII·[5]
10 demonia[6] · Illa autem[7] uadens et[8] nuntiauit[9] hís · Qui cum
11 eo fuerant lugentibus et flentibus et illi audientes quia
12 uiueret · et uisus esset ab ea non crediderunt · post
haec autem duobus ex eis[10] ambulantibus ostensus est in
alia
13 effigie euntibus in uillam · et illi euntes nuntiauerunt[11]
14 ceteris · Nec illis crediderunt · Nouissime autem[12]
recumbentibus illis ·XI·[13] · apparuit et exprobrauit In
credulitatem eorum[14] et duritiam cordis · quia hís[15]
qui uiderant eum resurrexisse et nuntiantibus illis[16]
15 non crediderant[17] · et dixit eis iesus[18] · Euntes in uniuersum
mundum[19] praedicate[20] euangelium omni creaturæ ·
16 Qui crediderit et baptizatus fuerit saluus erit ·
17 Qui uero non crediderit condemnabitur · Signa autem eos

1 D𝔓OMT ; tremor et pauor *cl w* 2 quidquam *cl* 3 BD$^1$𝔓$^c$ (*sup. lin.*) GH$^1$ΘKMTOQRTVWXZ ; *om* iesus *cl w* 4 *w* ; magdalene A al$^{10}$ *cl* 5 vii DRTW ; septem *cl w* 6 D𝔓LRWY ; daemonia *cl w* 7 *Cerne* solus ; (at *ad init* LQ) ; *om cl w* 8 et *Cerne* solus 9 nunciauit W *cl* 10 his *cl* 11 nunciauerunt W *cl* 12 DGMTQ ; *om cl w* 13 xi DW ; undecim *cl w* 14 D𝔓MQY *cl*; illorum *w* 15 iis *cl* 16 et nuntiantibus illis B (*om* et) MTOX* (*om* et) Z ; nuntiantibus L (-entibus) Q ; *om* et nun. illis *cl w.* 17 crediderunt *cl* 18 BKMTOVZ ; *om cl w* 19 D𝔓O (uni *sup. lin.*) ; mund. uniuer. *cl w* 20 predicate D ; praedicate *cl w*

f. 20b qui crediderunt[1] hæc sequentur IN nomine meo
18 dęmonia[2] eiecient[3] · linguis loquentur nouis · Ser
pentes tollent · et sí mortiferum quid biberint
non eos[4] nocebit · super egrotos[5] manus inponent[6] et
19 bene habebunt · et dominus quidem iesus[7] postquam
locutus est eis adsumptus[8] est in cælum et sedit á
20 dextris dei · Illi autem profecti praedicauerunt[9] et docue
runt[10] ubique · domino cooperante et sermonem con
firmante sequentibus signis ·

1 D *Cerne**; crediderint *Cerne*^c (*by erasure of the first stroke of* u) *cl w* 2 demonia DℌPLWY; daemonia *cl w* 3 MT *Cerne**; eicient *Cerne*^c (*by erasure of second* e) *w*; eiicient *cl* 4 eis *cl* 5 egrotos ACℌPΘ (igr. *corr*) LT *Cerne**; egros *Cerne*^c (*by erasure of* to); aegros *cl*; aegrotos *w* 6 imponent *cl* 7 BH[1]ΘKLMTOT (quidam) VWXZ *cl*; *om w* 8 BC ℌPHΘIJLMMTOQ; adsumtus *w*; assumptus *cl* 9 predicauerunt D; praedic. *cl w* 10 et docuerunt *Cerne* solus

A eterna deo donante munera seruunculo [a]zad i ·
E iusque laboribus diuinis merces in christo paratu s ·
D onam dignam dabit in cælis sedem que sanctam semper beauit ·
E i beata prȩmia ubi sancti plaudent coram christo in æthri s ·
L audet atque deum eminentem super sidera cæli cum sancti s ·
V bi uiuent fine sine clariter cum beatis et iusti s ·
A b angelis conlaudatus pater cum filio filius cum spiritū sanct o ·
L ætus sit coram iudici uero ubi epulant cum [b]conaco b ·
D eo inuisibili sit gloria et honor cui numen in alti s ·
E n omnipotenti deo libellum hanc ad laudem scribere fecit ·
P atrem æternum postulandam uiam uitæ æternæ saluti s ·
I n domum gredi domini cum fiducia huic uolumini oracuł[c] texti ·
S olum deum castis carminibus indesinenter diligenter pulsat e ·
C opiosa praemia[d] carpentes cælorum culmino cum agminibus sancti s ·
O mnis homo operis mercedem metet tamen mea piacula del e ·
P ater inmensæ maiestatis misericorditer relaxa culpi s ·
V t cum domino possit mirifice ouare cum ceruphin atque seraphi n ·
S ine fine modulare sallere sanctus sanctus sanctus dominus deus zabaot h ·

[a] *Zadi* presumably the name of the scribe.

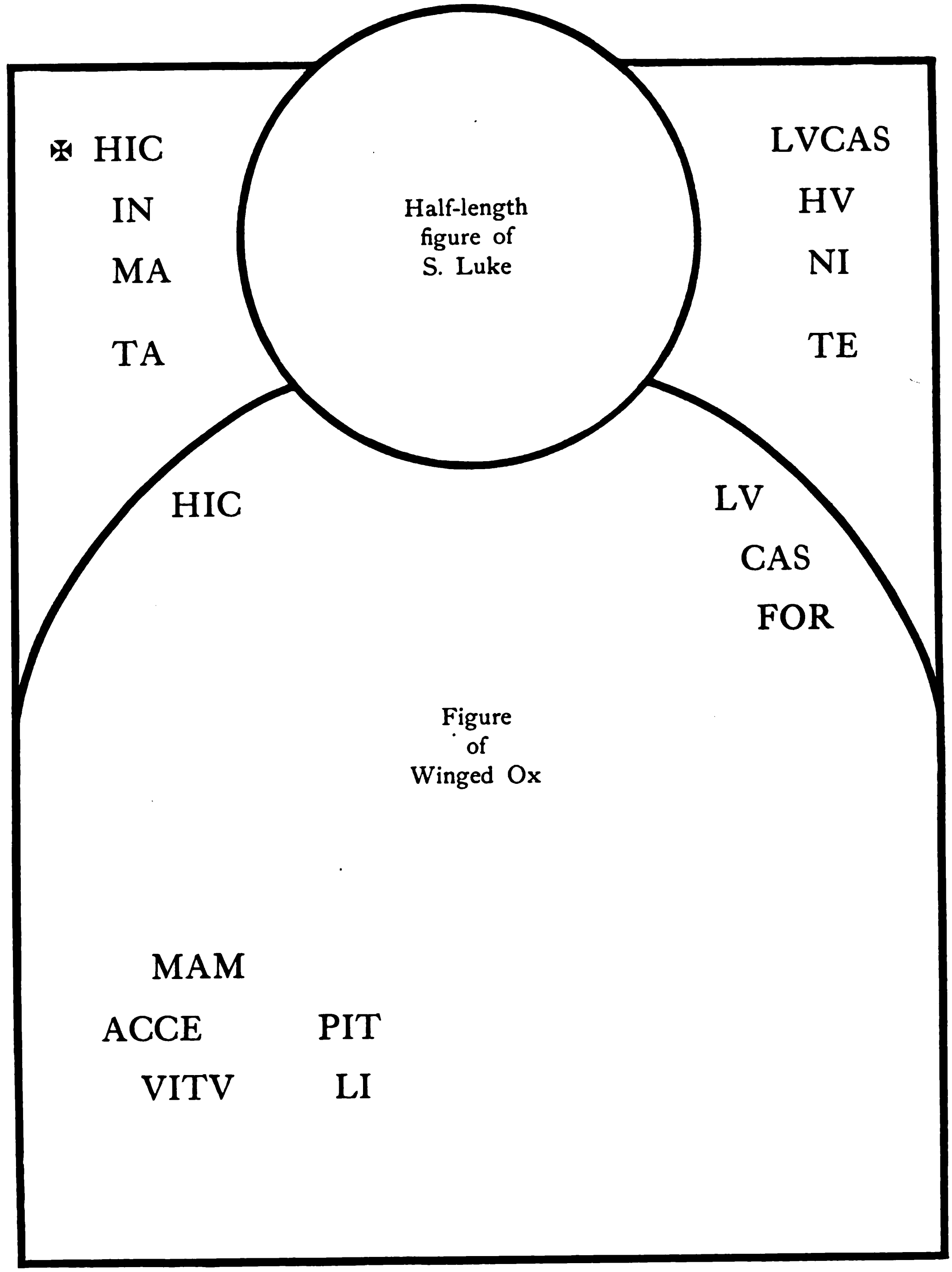
[b] *conacob*] perhaps for *Coneacol* (i.e. Omnipotente, cf Lagarde *Onomastica* 160, 25) [F. C. B.]; or possibly *cum iacob* (Mt viii 11), "*et recumbent cum Abraham, et Isaac, et Iacob in regno caelorum.*"

[c] Sic in MS.; *oraculum* (Bradshaw); *oraculo* (F. A. Paley).

[d] *p̄mia* in MS.

Westwood thus describes the varied-coloured inks in which the Acrostic is written: lines 1, 9, 15, 18 are reddish-chocolate; 2, 4, 8, 10, 12, 16 are purple; 3, 6, 11, 14 are greenish-blue; 5, 7, 13, 17 are minium (i.e. red-lead or vermilion).

In the MS. the final letters of lines are detached and form a column by themselves.


✠ HIC
IN
MA
TA
Half-length figure of S. Luke
LVCAS
HV
NI
TE
HIC
LV
CAS
FOR
Figure of Winged Ox
MAM
ACCE
VITV
PIT
LI

## PASSIO DOMINI NOSTRI IESV CHRISTI SECUNDUM LUCAM. *f.* 22*a*

1 ADPROPINQVAV[a]AT[1] AVTEM XXII
Dies festus azemorum[2] qui dicitur
2 pascha · et quaerebant principes sacerdotum
et scribae · quomodo eum[3] interficerent · Time
3 bant uero plebem · INtrauit autem satanas in iudam
4 Qui uocatur[4] scarioth[5] · unum de duodecim · et habiit[6]
et locutus est cum principibus sacerdotum et
magistratibus · Quem admodum[7] illum traderet
5 eis · et gauisi sunt et pacti sunt pecuniam illi
6 dare · et spospondit[8] et quaerebat oportunitatem[9] ·
7 Ut traderet illum sine turbis · Uenit autem dies
azemorum[10] in qua necesse erat occidi pascha ·
8 et misit petrum · et iohannem[11] dicens · Euntes pa
9 rate nobis pascha ut manducemus · At illi
10 dixerunt · ubi uis paremus et dixit ad illos[12] ·

1 adpropinquavat *Cerne** ; adpropinquabat *Cerne*[c] f *w*; appropinquabat AY al[6] *cl* 2 DEꝐR; azymorum f *cl w* 3 iesum W *cl* 4 uocatur AX[c]Y; cognominabatur f *cl w* 5 Iscariotes *cl* 6 *Cerne* solus; abiit f *cl w* 7 *Cerne* solus; quemadmodum f *cl w* 8 MT; spopondit f *cl w* 9 opportunitatem f *cl* 10 DEꝐR; azymorum f *cl w* 11 ioannem *cl* 12 *Cerne* solus; eos f *cl w*

[a] Above the border lines, which enclose the illuminated capitals, and just over the letter V a contemporary (?) hand has illuminated the letter B in gold and red.

*f.* 22*b* Ecce introeuntibus uobis in ciuitatem occurret uobis
homo[1] amphoram aquae portans · Sequemini[2] eum
11 in domum in quam intrat · et dicetis patri familias[3]
domus · Dicit tibi magister · Ubi est diuersorium[4]
12 Ubi pascha cum discipulis meis manducem · et ipse
uobis[5] ostendit[6] cenaculum[7] magnum stratum ·
13 et ibi parate · Euntes autem inuenerunt sicut dixit
14 illis et parauerunt pascha · et cum facta esset
hora · Discubuit et duodecim apostoli cum eo ·
15 et ait illis · Desiderio desideraui hoc pascha man
16 ducare uobiscum antequam[8] patiar · Dico enim
uobis quia ex hoc non manducabo[9] donec impleatur
17 in regno dei · et accepto calice gratias egit et dixit ·
18 Accipite et diuidite inter uos · Dico enim uobis quod
iam[10] non bibam de generatione uitis donec regnum dei
19 ueniat · et accepto pane gratias egit et fregit ·
et dedit eis dicens · Hoc est enim[11] corpus meum[a] ·
quod pro uobis datur · Hoc facite in meam commemo

1 + quidam *cl cum edd. uett.*; *om* quidam f *w* 2 EᵽKQRV *Cerne*[*]; sequim. *Cerne*[c] (e *erased*) f *cl w* 3 patrifamilias f *cl* 4 + meum *Cerne*[1] (*interlined*); *om* meum *Cerne*[*] (f) *cl w* 5 ostendet uobis ER *cl* 6 G *Cerne*[*]; ostendet *Cerne*[c] f *cl w* 7 coenaculum J *cl*; caen. f al[11] 8 antequam *uno ductu* ADJMY f *cl*; ante quam *w* 9 +illud *Cerne*[1] (*interlined*) *cl w*; *om* illud *Cerne*[*] solus; ultra non manducabo ex hoc donec impleatur f 10 *Cerne* solus; *om* iam f *cl w* et omnes 11 enim *Rom. Ambros. rites*; *om* enim f *cl w* et omnes

[a] The last stroke of the final *m* has been revived, and some letter or point after *meum*, has been erased.

20 rationem · Similiter et calicem postquam cenauit[1] *f.* 23*a*
dicens[a] · hic est calix nouum testamentum in sanguine
21 meo quod[2] pro uobis funditur[3] · Uerum tamen[4] ecce
22 manus tradentis[5] mecum est in mensa · ét quidem
filius hominis secundum quod definitum est uadit ·
Uerum tamen[6] uæ homini illi[7] per quem tradetur ·
23 et ipsi coeperunt quęrere[8] inter sé quis esset ex eis
24 qui hoc facturus esset · Facta est autem et contentio
25 inter eos quis eorum uideretur esse maior · Dixit
autem eis reges gentium dominantur eorum et qui po
testatem habent super eos benéfici uocantur ·
26 Uos autem non sic · sed qui maior est in uobis fiat sicut
iunior[9] · et qui praecessor[10] est sicut ministrator ·
27 Nam quis[11b] maior est qui recumbit Án qui
ministrat · IN gentibus quidem[12] nonne qui recumbit ·
Ego autem in medio uestrum súm sicut qui ministrat ·
28 Uos autem estis qui permansistis mecum in temtationibus[13]
29 meis · et ego dispono uobis sicut disposuit mihi

1 coenauit J *cl* 2 ABꝹEꝐGHΘMMꝐQXY; qui f *cl w*: cf *w* note 20, pp. 458, 459 3 (B)CꝐMOT *Cerne**; fundetur *Cerne*ᶜ *cl w*; effundetur f 4 uerumtamen f *cl* 5 +me f *cl w*; *om* ꝹCER *Cerne* 6 uerumtamen f *cl* 7 ET f *cl*; illi homini *w* 8 querere D; quaerere *cl w*; conquirebant f 9 minor *cl* 10 precessor D; prae. *cl w* 11 +enim Oᶜ (f) (*Cerne**?); *om Cerne*ᶜ *cl w* 12 in gentibus O* (*ut uidetur sed erasum*) Q; *om* in gent. quid. f *cl w* 13 tentationibus *cl*; tempt. f

[a] The *s* of *dicens* has been revived *Cerne*ᶜ. It differs somewhat in character from the *s* ordinarily used in the MS.

[b] A word, possibly *enim* (Oᶜ), has been erased.

*f.* 23*b* 30 pater meus regnum Ut edatis et bibatis super
mensam meam in regno meo · et sedeatis super thro
31 nos · XII ·[1] iudicantes · XII ·[2] tribus israhel[3] · ait autem dominus
simon simon[4] · Ecce satanas expetiuit uos ut
32 cribraret sicut triticum · Ego autem rogaui pro té
ut non deficiat fides tua · et tú aliquando con
33 uersus confirma fratres tuos · Qui dixit ei · Domine
tecum paratus sum et in carcerem et in mortem
34 ire · At[5] ille dixit · Dico tibi petre non can
tabit hodie gallus donec ter abneges Nosse
35 mé · et dixit eis · Quando misi uos sine sacculo
et pera et calciamentis[6] · Numquid aliquid defuit
36 uobis · At illi dixerunt nihil · Dixit ergo eis · sed
nunc qui habet sacculum · tollat similiter et
peram · et qui non habet uendat tonicam[7] suam
37 et emat gladium · Dico enim uobis · quoniam adhuc hoc
quod scriptum est oportet impleri[a] in mé · et quod[8]
cum iniustis[9] deputatus est · ét enim[10] ea quae sunt

1 E (f); *om cl w* 2 DERW; duodecim f *cl w* 3 israel *cl*; sdrahel f 4 *Cerne** f *cl w*; simoni simon E (sy *bis*) Ꝑ$^{mg}$H (sy *bis*) KQVW (symon) X *Cerne*$^{c}$ 5 Ꝑ*I *cl*; et *w*; et ihs f 6 calceamentis J *cl* 7 DEꝐR *Cerne**; tunicam *Cerne*$^{c}$ (u *interlined*) f *cl w* 8 *om* quod *cl* 9 iniquis f al$^{7}$ *cl* 10 etenim f *cl w* et omnes

[a] The final *i* of *impleri* seems to be written *Cerne*$^{c}$ over an erasure of *e*? R reads *inplere.*

38 de mé finem habent · At illi dixerunt domine ecce *f.* 24*a*
39 gladii duo[1] hic · At ille dixit eis satis est · et egres
sus ibat secundum consuetudinem in montem oliua
40 rum · Secuti sunt autem illum et discipuli eius[2] · et cum per
uenisset ad locum[a] dixit illis · Orate né intretis
41 in temtationem[3] et ipse áuulsus est ab eis · Quantum
42 iactus est lapidis · Et positis genibus orabat dicens ·
Pater sí uís transfer calicem istum a mé · Uerum
43 tamen[4] non mea uoluntas sed tua fiat · Aparuit[5] autem
44 illi angelus de caelo confortans eum · et factus est
in agonia et prolixius orabat[6] · et factus est sudor
eius · sicut gutta[7] sanguinis decurrentis in terram ·
45 et cum surrexisset ab oratione et uenisset ad disci
pulos suos · INuenit eos dormientes prae[8] tristitia ·
46 et ait illis quid dormitis · Surgite orate ne In
47 tretis in temtationem[9] · Adhuc eo loquente ecce turba
et qui uocabatur iudas unus de · XII ·[10] Ante cedebat[11]
eos · et adpropinquauit[12] iesu · ut oscularetur eum ·

1 duo gladii BR *cl* 2 BX$^c$ f *uett. plur.*; *om* eius *cl w* 3 tentationem *cl*; tempt. f 4 uerumtamen f *cl* 5 *Cerne* solus; apparuit *cl w* 6 Et factus est...et prolixius (prolixus MTR) orabat ABBFEPFHJKMTOQRVXY cf *w*, note 43, p. 462; *om* est *cum* et *cl w* 7 gutta *Cerne* solus; guttae *cl w* et fere omnes 8 pre D; prae *cl w* 9 tent. *cl*; tempt. f 10 ·XII· DERW; duodecim f *cl w* 11 antecedebat f *cl w* et omnes 12 appropinq. AY al$^8$ *cl*

[a] The non-italicized letters of ad loc*um* appear to have been revived *Cerne*$^c$. There has perhaps been some erasure.

*f.* 24*b* 48 Iesus autem dixit[a] ei[1] · Iuda osculo filium hominis tradis ·
49 Uidentes autem hii[2] qui circa ipsum erant quod futurum
50 erat dixerunt ei · Domine sí percutimus in gladio et
percussit unus ex illis seruum principis sacerdotum[b] ·
51 et amputauit auriculam eius dexteram[3] · Respondens
autem iesus ait · Sinite usque huc · et cum tetigisset auri
52 culam eius sanauit eum · Dixit autem iesus ad eos qui
uenerant ad sé principes sacerdotum et magistra
tus templi et seniores · Quasi ad latronem existis
53 cum gladiis et fustibus · Cum cotidie[4] uobiscum fuerim
in templo non extendistis manus in mé · Sed hæc est
54 hora uestra et potestas tenebrarum · Conpraehendentes[5]
autem eum duxerunt ad domum principis sacerdotum ·
55 petrus uero sequebatur á longe · Accenso autem igne[6]
in medio atrio[7] · Et circum sedentibus[8] illis erat et[9]
56 petrus in medio eorum · Quem cum uidisset ancil
la quędam[10] sedentem ad lumen · et cum[11] fuisset in
57 tuita dixit · et hic cum illo erat · At ille negauit

1 illi *cl* 2 CDEPHΘIMTRTW; hi f *cl* *w* 3 DEPJMTRV *cl*; dextram f *w* 4 quotidie DW *cl* 5 conpraehendentes BEPGIMTR; comprehendentes f *cl* *w* 6 DEKQRVW *cl*; igni f *w* 7 atrii J *cl* 8 circumsedentibus f *cl* *w* 9 et *uett. plur.*; sedebat et petr. f; *om* et *cl* *w* 10 quedam D; quaedam f *cl* *w* 11 cum PMTQY *Cerne** (?); eum *Cerne*[c] (f) *cl* *w*

[a] *dix̄* in MS.

[b] The non-italicized letters of *sacer*dotu*m* seem to have been revived *Cerne*[c].

58 eum dicens · Mulier non noui illum · et post pusillum *f.* 25*a*
alius uidens eum dixit · et tú de illis és · petrus
59 uero ait · Ó homo non sum · et interuallo facto quasi
horæ unius alius quidam adfirmabat[1] dicens ·
60 uere et hic cum illo erat · Nam et galileus[2] és[3] · et
ait petrus · homo nescio quid dicis · et continuo
61 adhuc illo loquente cantauit gallus · et con
uersus dominus respexit petrum · et recordatus est
petrus uerbi domini sicut dixerat[4] · Quia priusquam[5]
62 gallus cantet tér mé negabis · et egressus fo
63 ras petrus fleuit ámare · et uiri qui tenebant
64 illum[6] inludebant[7] ei cædentes et uelauerunt eum
et percutiebant faciem eius et interrogabant eum
65 dicentes · Prophetiza · quis est qui té percussit · et
66 alia multa blasphemantes dicebant in eum · et ut
factus est dies conuenerunt seniores plebis ·
et principes sacerdotum et scribæ et duxerunt
67 illum IN concilium suum dicentes · Sí tú és christus dic nobis ·

1 B𝔉CDE𝔓ΘIJOTZ f; affirmabat *cl w* 2 galileus CDE𝔓ORW(G); galilaeus f *cl w* 3 es *Cerne* solus; est f *cl w* 4 EGHΘIKM𝔐TVWZ *cl*; dixit f *w* 5 prius quam f *cl w* et omnes 6 B𝔉D𝔓ΘIJKORVWXZ *cl*; eum f *w* 7 illudebant W *cl*

*f.* 25*b* 68 et ait illis · Sí uobis dixero non creditis[1] mihi · Sí autem et
interrogauero · non respondebitis mihi neque dimittetis ·
69 Ex hoc autem erit filius hominis sedens a dextrix[2a]
70 uirtutis dei · Dixerunt autem omnes Tú ergo és filius dei ·
71 qui ait · uos dicitis quia ego sum · At illi dixerunt
quid adhuc desideramus testimonium · Ipsi enim
XXIII 1 audiuimus de óre eius · et surgens omnes[3] multitudo
2 eorum duxerunt illum ad pilatum · Coeperunt autem
accussare[4] illum[5] dicentes · Hunc inuenimus subuer
tentem gentem nostram · et prohibentem tributa dari[6]
3 cesari[7] et dicentem sé christum regem esse · Pilatus autem
interrogauit eum dicens · Tú és rex iudęorum[8] · At
4 ille respondens ait · Tú dicis ait autem pilatus ad (princi
pes[b]) sacerdotum et ad[9] turbas · Nihil inuenio causae
5 in hoc homine · At illi inualescebant dicentes ·
Commouit[10] populum docens per uniuersam iudęam[11] ·
6 et[12] incipiens a galilea[13] usque huc · Pilatus autem audiens
galileam[14] interrogauit si homo galileus esset ·

1 ABɃꝐGIMM̄TOQRTYZ f; credetis *cl w* 2 dextris *cl w*; sed. ad dextram f 3 omnes *Cerne** O; omnis *Cerne*[c] f *cl w* 4 DꝐQR; accusare f *cl w* 5 illum accus. AY al[3] *cl* (accus. eum f) 6 dare f al[3] *cl* 7 W; caesari f *cl w* 8 DꝐW; iudaeorum f *cl w* 9 ad E *Cerne*; *om* ad f *cl w* 10 EW; commouet f *cl w* 11 iudeam CDEꝐG M̄TORW; iudaeam f *cl w* 12 *om* et f *cl* 13 CDEꝐG (-eam) KOW f; galilaea *cl w* 14 galil*e bis* CDEꝐK (-aeus) ORW; galil*ae bis* f *cl w*

[a] Sic MS. [b] Added *Cerne*[c] in margins.

7 et ut cognouit quod de herodis potestate esset · *f.* 26*a*
Remisit eum ad herodem · qui et ipse hierusolymis[1]
8 erat illis diebus · Herodis[2] autem uiso iesu gauisus est
ualde · Erat enim cupiens ex multo tempore uidere
illum[3] · Eo quod audiret[4] multa de illo[5] · Et sperabat
9 signum aliquod uidere ab eo fieri · INterrogabat
autem eum[6] multis sermonibus · At ipse nihil[7] respon
10 debat · Stabant etiam[8] principes sacerdotum et
11 scribae constanter accussantes[9] eum · Spreuit
autem illum herodis[10] cum exercitu suo · Et inlusit[11] in
12 dutum ueste alba et remisit ad pilatum · et facti
sunt amici herodes et pilatus in ipsa die · Nam
13 ante*a*[a] inimici erant ad inuicem · Pilatus autem
conuocatis principibus sacerdotum et magistra
14 tibus plebis[12] dixit ad illos · Obtulistis[13] mihi hunc
hominem quasi auertentem populum · et ecce
ego coram uobis interrogans Nullam causam
inuenio[14] in homine isto ex hís in quibus eum accussatis[15]

1 BK; hierosolymis f *w*; ierosolymis *cl* 2 E𝔓[1]GQR *Cerne**; herodes *Cerne*[c] f *cl w* 3 𝔅FO (f); eum *cl w* 4 audierat V *cl* 5 de eo W *cl* 6 R *cl*; illum f *w* 7 *om* illi C* (+*sup. lin.*) GJQRT; +illi *cl w* (f ei) 8 autem f al[6] *cl* 9 DE𝔓R *Cerne**; accusantes *Cerne*[c] (*by erasure of the first* s) f *cl w* 10 EQRX *Cerne** herodes *Cerne*[c] f *cl w* 11 illusit W *cl* 12 plebis D; et plebe *cl w* 13 B𝔅FC (hobt.) D𝔓ΘJORWXZ f *cl*; opt. *w* 14 𝔅FDEGMRWX; inueni f *cl w* 15 DE𝔓R; accusatis f *cl w*

[a] The final *a* of *antea* is written later *Cerne*[c] over an erasure of perhaps three letters, the last of which is evidently *a*, (*ante ea?*).

*f.* 26*b* 15 Sed neque herodes · nam remisi uos ad illum · et ecce
16 nihil dignum morte actum est ei · Emendatum
17 ergo illum dimittam · Necesse autem habebat dimittere
18 eis per diem festum unum · Exclamauit autem simul
uniuersa turba dicens · Tolle hunc et dimitte
19 nobis barabban[1] qui[2] propter seditionem quandam
factam in ciuitate · et homicidium misus[3] in car
20 cerem · Iterum autem pilatus locutus est ad illos[4]
21 uolens dimittere iesum · At illi succlamabant
22 dicentes crucifige crucifige eum[5] · Ille autem tertio
dixit ad illos · quid enim male[6] fecit[7] · Nullam
causam mortis inuenio in eo · Corripiam ergo
23 illum et dimittam · At illi instabant uocibus
magnis postulantes ut crucifigeretur · et inuales
25 cebant uoces eorum[8] · Dimisit autem illis eum qui propter
homicidium et seditionem missus fuerat in carce
rem quem petebant · Iesum uero tradidit uoluntati
26 eorum · et cum ducerent eum adpraehenderunt[9] simonem

1 Barabbam BY *cl* 2 +erat *Cerne*[c] (*interlined*) f *cl w* et omnes ; *om* erat *Cerne** 3 misus EꝐR; missus f *cl w* 4 eos f *cl*: cf *w* note 20, p. 470 5 EORW *cl* ; illum *w* 6 male GMT *Cerne** ; mali *Cerne*[1] (i *interlined*) f *cl w* 7 +iste f *cl w* ; *om* iste ꝐP *Cerne* 8 +(24) et pilatus adiudicauit fieri petitionem eorum f (*om* et) *cl w*; *om Cerne* solus 9 adpraehenderunt BꝐFEꝐHΘIRX ; adpreh. CDJMO* f *w* ; apprehen. A al[u] *cl*

quendam cirinensem[1] uenientem de uilla · et inposuerunt[2] *f. 27a*
27 illi crucem portare post iesum · Sequebatur autem illum
multa turba populi et mulierum · quae plange
28 bant et lamentabantur eum · Conuersus autem ad illas
iesus dixit · Filiæ hierusalem[3] nolite flere super
mé · Sed super uos ipsas flete et super filios uestros ·
29 Quoniam ecce uenient dies in quibus dicent · Beatae stere
lis[4] et uentres quae[5] non genuerunt et ubera quae non
30 lactauerunt · Tunc incipient dicere montibus
31 cadete[6] super nos et collibus operite nos · quia sí
in uiride[7] ligno haec facient[8] In arida[9] quid fiet ·
32 Ducebantur autem et alii duo nequam cum eo · Ut inter
33 ficerentur · et postquam uenerunt in locum qui
uocatur caluariae ibi crucifixerunt eum · et
duo[10] latrones unum á dextrix[11] et alium[12] á sinistris ·
34 Iesus autem ait[13] · pater dimitte illis non enim sciunt quid
faciunt · Diuidentes uero uestimenta eius miserunt
35 sortes · et stabat populos[14] exspectans[15] eum[16] et deride

1 Cirinensem 𝔈𝔓T *Cerne**; cirenensem W *Cerne^c*; cyrenensem f *cl w* 2 imposuerunt A𝔉Y al[4] *cl* 3 ierusalem W f *cl* 4 ER *Cerne**; steriles *Cerne^c* f *cl w* 5 MMTO* (*sed corr*) WZ; qui f *cl w* 6 AB𝔉C E𝔓GIKTY; cadite f *cl w* 7 B𝔉DX *Cerne**; uiridi *Cerne^c* f *cl w* 8 facient J; faciunt f *cl w* 9 arido f *cl w* et omnes 10 duo MT *Cerne**; duos (Q) *Cerne^c*; *om* duo f *cl w* 11 dextris *Cerne^c* f *cl w*; dextrix *Cerne** solus 12 C𝔓*O* (*corr. m. rec.*) T; alterum f *cl w* 13 ait *Cerne* solus; dicebat f *cl w* 14 populos *Cerne** solus; populus *Cerne^c* (u *interlined*) f *cl w* 15 exspectans E𝔓KRVX*Z; expectans B𝔉CGIJM (s *sup. lin.*) OTW f; spectans (θεωρῶν) *cl w* 16 eum BO; *om* f *cl w*

*f.* 27*b* bant illum[1] · principes sacerdotum[2] cum eis dicentis[3] ·
Alios saluos fecit seipsum[4] saluum faciat Sí hic
36 est christus dei electus[a] · INludebant[5] autem ei et milites
37 accedentes et acetum offerebant[6] illi[7] dicentes ·
38 Sí tú és rex iudęorum[8] saluum té fác · Erat autem
et super scriptio[9] inscripta[10] super illum[11] litteris grecis[12]
39 et latinis et hebręicis[13b] · Hic est rex Iudęorum[14] · Unus
autem de hís qui pendebant latronibus blasphemabat
eum dicens · Sí tú és christus saluum fac temet ipsum[15]
40 et nos · Respondens autem et[16] alter increpabat illum[17]
dicens · Neque tu times deum · quod in eadem damnatione
41 és et nos quidem iuste · Nam digna factis recipi
42 mus · Hic uero nihil mali gessit et dicebat ad iesum ·
Domine memento mei dum[18] ueneris in regnum tuum ·
43 Et dixit illi iesus · Amen dico tibi hodie mecum eris
44 in paradiso · Erat autem fere hora sexta et tenebræ
factæ sunt in uniuersam terram[19] usque in horam
45 nonam · et obscuratus est sól et uelum templi scissum

1 eum EM *cl* 2 sacerdotum DE ; *om* f *cl w* 3 dicentes f *cl w* et omnes 4 se+ipsum BD𝔐TX[c] f ; *om* ipsum *cl w* 5 illudebant OW *cl* 6 offerebant D𝔓O *et gr.* D ; offerentes f *cl w* 7 ei *cl* ; +et f *cl* ; cf *w* note 37, p. 472 8 D𝔓W ; iudaeor. f *cl w* 9 superscriptio *uno ductu cl w* 10 scripta *cl* 11 eum f *cl edd. uett.* 12 CDE[c] 𝔓GIK 𝔐TORVW ; graecis f *cl w* 13 hebreicis AE𝔓[1]K f ; hebraicis *Cerne*[c] *cl w* 14 iudeorum D𝔓HOW ; iudaeorum f *cl w* 15 temetipsum JMY f *cl* 16 et *Cerne* solus ; *om* f *cl w* 17 eum DEGRT f *cl* 18 CT ; cum f *cl w* 19 B𝔉EGΘJKOTZ *cl* ; uniuersa terra f *w*

[a] The first *e* is written over an erasure *Cerne*[1], (*dilec.* 𝔉 ; *helec.* C).
[b] *a* is interlined and *e* is underpointed for deletion *Cerne*[c].

46 est medium · et clamans uoce magna iesus ait · Pater *f.* 28*a*
in manus tuas commendo spiritum meum · Et haec dicens ex
47 spirauit[1] · Uidens autem centurio quod factum fuerat
glorificabat[2] deum dicens · Uere hic homo iustus
48 erat · et omnis turba eorum qui simul aderant
ad spectaculum istud · et uidebant quae fiebant
49 Percutientes pectora sua reuertebantur · Stabant
autem omnes noti eius á longe et mulieres quae se
50 cutae erant eum[3] á galilea[4] haec uidentes · et ecce
uir nomine ioseph qui erat decurio uir bonus
51 et iustus · hic non conserat[5] consilio et actibus eorum ·
Ab arimathia[6] ciuitate iudeae[7] qui exspectabat[8]
52 et ipse regnum dei · Hic accessit ad pilatum et
53 petit[9] corpus iesu · et depositum inuoluit in[10] sindone
et posuit eum in monumento exciso in quo nondum
54 quisquam positus fuerat[a] · et dies erat paras
55 cheue[11] et sabbatum inluciscebat[12] · Subsecutae autem
mulieres quae cum ipso[13] uenerunt[14] de galilea[15]

1 expirauit 𝔉Y al[15] f *cl* 2 Θ; glorificauit *cl w* 3 eum erant *cl* 4 CDEꝐG (i *sub lin.*) ƟKOW f; galilaea *cl w* 5 conserat E *Cerne**; consenserat *Cerne*[c] (sen *interlined*) f *cl w* 6 arimathaea *cl*; arimatia f 7 AB𝔉DꝐHΘKMTOYZ; iudaeae *cl w*; ciuitate iudaeorum f 8 EꝐKMTRVX*Z; expec. f *cl w* 9 BEꝐMMTQRZ f *uett. plur. Cerne**; petiit *Cerne*[c] (i *interlined*) *cl w* 10 in Ꝑ[mg]HΘIO*QRX* f (DE) (𝔉O[c]); *om* in *cl w* 11 KZ[c]; parasceues *cl w*; parasceue f 12 G *Cerne**; inlucescebat *Cerne*[c] f *w*; illucescebat *cl* 13 eo *cl edd. uett.* 14 *Cerne* solus; uenerant f *cl w* 15 CDEꝐGKORW f; galilaea *cl w*

[a] A cross is here interlined and in the margin are added the words +*finis hic est Cerne*[c].

*f.* 28*b* uiderunt monumentum · et quem admodum[1] positum
56 fuerat[2] corpus eius · et reuertentes parauerunt
aromata et unguenta[3] et sabbata[4] quidem siluerunt
*resurrec* secundum mandatum :—*tio domini secundum lucam*[a]
XXIV 1 Una autem sabbati ualde diluculo uenerunt
ad monumentum portantes quæ parauerunt[5]
2 aromata · et inuenerunt lapidem reuolutum á
3 monumento · et ingressæ non inuenerunt corpus domini
4 iesu · et factum est dum mente consternatę[6] essent
de isto et ecce[7] duo uiri steterunt · iuxta[8] illos[9] in ueste
5 fulgenti · Cum autem timerent[10] et declinarent uultum
in terram · Dixerunt ad illas quid quaeritis uiuen
6 tem cum mortuis · non est hic sed resurrexit[11] ·
Recordamini qualiter locutus est uobis cum[b] Adhuc
7 in galilea[12] esset dicens quia oportet filium homi
nis tradi in manus hominum peccatorum et cruci
8 figi et tertia[13] die resurgere · et recordatae sunt
9 uerborum eius et regressæ á monumento nuntiauerunt[14]

1 quemadmodum *uno ductu* f *cl w* et omnes 2 fuerat *gat.*; erat f *cl w* 3 ꝐFDEꝐGΘIJKQRTVWZ* f *cl*; ungenta *w* 4 sabbato f *cl w* et omnes 5 DGMTQRXY; parauerant f *cl w* 6 consternate RW; consternatae *cl w*; dum haesitarent f 7 et ecce DER *Cerne*[*]; *om* et *Cerne*[c] (*by erasure*) (f) *cl w* 8 KOVZ f; secus *cl w* 9 illos Z* (*corr* Z[1]); illas f *cl w* 10 *Cerne* solus; cum timerent autem f *cl w* 11 resurrexit ACI MOXY *S. ioh. oxon.*; surrexit f *cl w* 12 CꝐΘORW (f eam); galilaea *cl w* 13 DEJQR (E terc. D iii) f *uett. plur.*; die tertia *cl w* 14 nunciau. W *cl*

[a] Title in red characters. The non-italicized letters of *luc*am have been revived *Cerne*[c].

[b] The final stroke of the *m* has been revived and lengthened *Cerne*[c].

10 hæc omnia illis · XI ·[1] et ceteris omnibus · Erat autem *f.* 29*a*
maria magdalena[2] et iohanna[3] · et maria iacobi
et ceterae quae cum eis erant · quae dicebant
11 ad apostolos haec et uisa sunt ante illos sicut
deleramenta[4] uerba ista et non credebant[5] illis ·
12 Petrus autem surgens cucurrit ad monumentum · et pro
cumbens uidit linteamina sola[6] posita et abiit
13 secum mirans · quod factum fuerat · et ecce duo
ex illis ibant in[7] ipsa die in castellum · quod erat in
spatio stadiorum · L$\overset{a}{\text{X}}$ ·[8] ab hierusalem[9a] nomine hem
14 mahus[10] · et ipse[11] loquebantur ad inuicem de hís om
15 nibus quae acciderant · et factum est dum fabula
rentur et secum quaererent · et ipse iesus adpro
16 pinquans[12] ibat cum illis · Oculi autem eorum[13] teneban
17 tur ne eum agnoscerent et ait ad illos · qui sunt
hii[14] sermones quos confertis ad inuicem ambulan
18 tes et estis tristes · et respondens unus cui nomen
cleopas[15] dixit ei · Tu solus peregrinus és

1 ·XI· DRW; undecim f *cl w* 2 -lena K; magdalene f *cl w* 3 ioanna *cl* 4 DER(ƎPY) *Cerne**; deliramenta ƐFGZ* *Cerne*[1]?; deliramentum f *cl w* 5 crediderunt *cl et edd. uett.* 6 ƐFCEGHΘIJK(M) $O^c$TVW$X^c$$Z^2$ f *cl*; *om* sola *w* 7 *Cerne* solus; *om* in (f) *cl w* 8 ·LX· DEFORTWZ f; sexaginta *cl w* 9 ierusalem *cl* 10 *Cerne* solus; (emmahus C); emmaus f *cl w* 11 *Cerne* solus: ipsi f *cl w* 12 appropinquans AY $al^9$ *cl* 13 illorum *cl* 14 ƐFDEƎPHIRTWY; hi f *cl w* 15 cleophas f *cl*

[a] The *i* of *hierusalem* has been revived *Cerne*[c].

*f.* 29*b* in hierusalem[1] et non cognouisti quae facta sunt in
19 illa hiis[2] diebus[a] quibus ille dixit · quae · et dixerunt
de iesu nazareno · qui fuit uír propheta potens
in opere et sermone coram deo et omni populo ·
20 et quomodo tradiderunt eum[3] summi sacerdotes ·
et principes nostri in damnationem mortis et cruci
21 fixerunt eum · Nos autem sperabamus · quia ipse esset
redemturus[4] israhel[5] · et nunc super haec omnia
22 tertia dies[6] hodie quod haec facta sunt · Sed et muli
eres quaedam ex nostris terruerunt nos quę ante
23 lucem fuerunt ad monumentum · et non inuento corpo
re eius uenerunt dicentes · Sé etiam uisiones[7] ange
24 lorum uidisse qui dicunt eum uiuere · et abierunt
quidam ex nostris ad monumentum et ita inuenerunt
sicut mulieres dixerunt · Ipsum uero non inuenerunt[8] ·
25 Et ipse dixit ad eos · Ó stulti et tardi cordis[9] ad cre
dendum in omnibus · quae locuti sunt prophetae ·
26 Nonne haec oportuit pati christum · et ita intrare

1 ierusalem *cl* 2 hiis WY; his *cl w*; in dieb. istis f 3 trad. eum BCD𝔈𝔓ΘJKOQRTVWX*Z; eum tradid. f *cl w* 4 redemt. AFHTXYZ[c]; redempturus f *cl w* 5 Israel *cl* 6 ACD𝔈𝔓FGIJMRY *w*; + est f *cl* 7 *Cerne* solus; uisionem f *cl w* 8 inuenerunt A𝔄𝔈𝔓FGHΘIKMMTO (in *sup. lin.*) VWXY *cl*; uiderunt f *w* 9 *Cerne* solus; corde f *cl w*

[a] The vellum of f. 29*b* is scratched in places and some words have the appearance of being written over erasures; e.g. *diebus* (18), *dixit* (25), the non-italicized letters of *eum* (20), *terru*erunt (22).

27 in gloriam suam · et incipiens á mose[1] et omnibus prophetis · *f.* 30*a*
INterpraetaba*tur*[a] illis in omnibus scripturis quae de ipso
28 erant · et adpropinquauerunt[2] castello quo ibant ·
29 et ipse sé[3] finxit longius ire · Et cogerunt[4] illum
dicentes mane nobiscum quoniam aduesperescit[5] et in
30 clinata est iam dies · et intrauit cum illis · et factum
est dum recumberet cum illis[6] · Accepit panem · et bene
31 dixit ác fregit et porrigebat illis · et aperti sunt
oculi eorum et cognouerunt eum · et ipse euanuit
32 ex oculis eorum · et dixerunt[b] ad ínuicem · Non ne[7] ·cor
nostrum ardens erat in nobis dum loqueretur in uia ·
33 et aperiet[8] nobis scripturas · et surgentes[c] eadem hora
regressi sunt in hierusalem[9] et inuenerunt congre
34 gatos · XI ·[10] et eos qui cum ipsis[11] erant dicentes quod sur
35 rexit dominus uere et apparuit simoni · et ipsi narra
bant quae gesta erant in uia · et quomodo cognoue
36 runt eum in fractione panis · Dum hæc autem[12] loquun
tur iesus stetit[13] in medio eorum et dixit[14] eis · pax uobis ·

1 mose *Cerne** *w*; moise TW *Cerne*[c] (i *interlined*); moyse f *cl* 2 appropinquauerunt *cl* 3 A²B𝔉CΘIJKQTVWXZ f (finx. se) *cl*; *om* se *w* 4 𝔇PR; coegerunt *Cerne*[1] ? f *cl w* 5 aduesperescit 𝔇PR *Cerne** ?; aduesperascit *Cerne*[c] (a *interlined over erasure of* e) *cl w*; uesperum est f 6 eis W *cl* 7 nonne f *cl w* 8 aperiet *Cerne** solus; aperiret *Cerne*[1] (r *interlined*) f *cl w* 9 ierusalem *cl* 10 ·XI· DFRW; undecim f *cl w* 11 illis *cl edd. uett.* 12 autem haec ETW *cl* 13 stetit iesus *cl edd. uett.* 14 CDEHΘRW f; dicit *cl w*

[a] The italicized letters are written *Cerne*[c] over an erasure.
[b] The *u* of *dixerunt* seems to have been revived *Cerne*[c].
[c] The non-italicized letters of *surgen*tes may be *Cerne*[1].

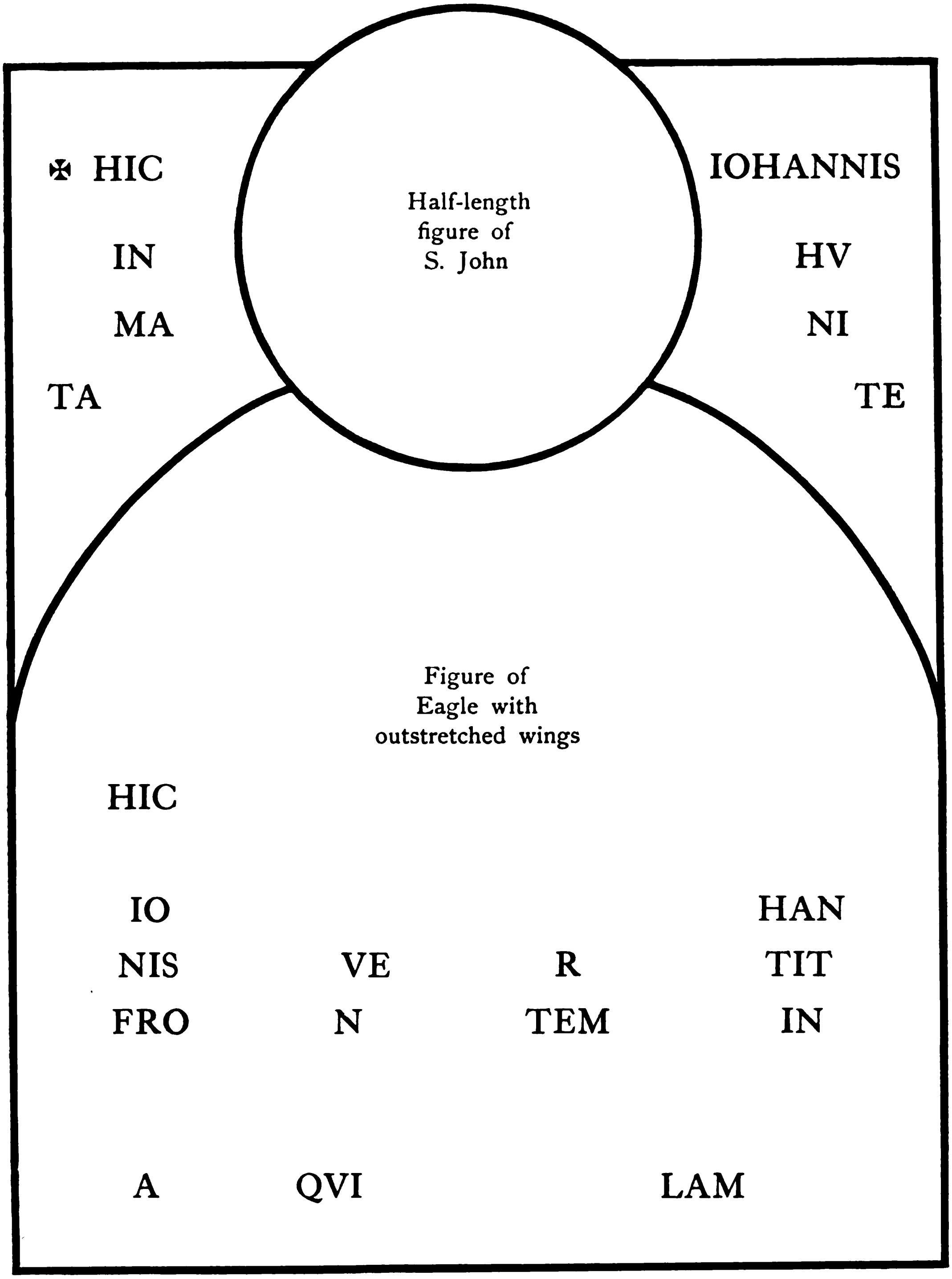
*f.* 30*b* 37 Ego sum nolite timere · Conturbati uero et conterriti
38 existimabant sé spiritum uidere · Et dixit eis quid tur
bati estis et cogitationes ascendunt in corda uestra ·
39 Uidete manus meas et pedes quia Ego ipse sum[1] · pal
pate et uidete · quia spiritus[a] carnem et ossa non habet
40 sicut me uídetis habere · Et cum hoc dixisset osten
41 dit eis manus et pedes · Adhuc autem illis non credentibus ·
et mirantibus prae[2] gaudio dixit eis[3] · Habetis hic aliquid
42 quod manducetur · At illi obtulerunt[4] ei partem
43 piscis assi · et fauum mellis · et cum manducasset
44 coram eis · Sumens reliquias dedit eis · Et dixit ad
eos · Haec sunt uerba quae locutus sum ad uos
cum adhuc essem uobiscum · Quoniam necesse est impleri[b]
omnia quae scripta sunt in lege mosi[5] et prophetis
45 et psalmis de mé · Tunc apperuit[6] illis sensum ut
46 intellegerent[7] scripturas · Et dixit eis quoniam[8] scriptum
est · et sic oportebat christum pati et resurgere á mor
47 tuis die tertio[9] · Et praedicari[10] in nomine eius penitentiam[11]

1 *cl*; ipse ego sum *w*; ego sum ipse f 2 pre DW; prae f *cl w* 3 E f (et mir. dix. eis); *om* eis *cl w* 4 B𝔉C (hobt.) D𝔓𝔔JKTWX f *cl*; opt. *w* 5 mosi *Cerne** *w*; moysi *Cerne*[c] (y *interlined*) f al[12] *cl* 6 apperuit E; aperuit f *cl w* 7 intelligerint f al[6] *cl* 8 + sic f *cl w* et omnes; *om Cerne* solus 9 tertio AY; tertia f *cl w*; tertia die *cl* 10 predicari D; praedicari f *cl w* 11 *Cerne* solus; (penetentiam 𝔓); poenitentiam *cl*; paenitentiam f *w*

[a] *sp̄s* is written over an erasure or the vellum has been much rubbed.
[b] The final *i* of *impleri* seems to be written *Cerne*[1] over an erasure, *e* ?

et remissionem peccatorum In omnes gentes INcipi *f.* 31*a*
48 entibus ab hierusolyma[1] · Uos autem estis testis[2] horum ·
49 Et Ego mittam[3] promissum patris mei in uos · Uos autem
sedete in ciuitate quo adusque[4] induamini uirtute[5]
50 ex alto · Eduxit autem eos foras in bethaniam · et eleuatis
51 manibus suis benedixit eos[6] · Et factum est dum bene
diceret illos[7] · Recessit ab eis et ferebatur in caelum ·
52 et ipsi adorantes regressi sunt in hierusalem[8] cum
53 gaudio magno · et erant semper in templo laudantes et
benedicentes deum ·

1 K; (hierusolima EꝐR); hierosolyma *w*; ierosolyma *cl*; hierusalem f
2 testis O* *Cerne**; testes *Cerne*[1] ? f *cl* (testes estis) *w*
3 ꝐFI$^c$KTVWXZ; mitto f *cl w*
4 quoadusque f *cl*; quoad usque *w*
5 ꝐFHΘJMTO$^c$WX$^c$ *cl*; uirtutem f *w*
6 eos DH* (*corr* H[1]) f; eis *cl w*
7 illos *Cerne* solus (f eos); illis *cl w*
8 ierusalem *cl*


✠ HIC
IN
MA
TA
Half-length figure of S. John
IOHANNIS
HV
NI
TE
Figure of Eagle with outstretched wings
HIC
IO
NIS
FRO
VE
N
R
TEM
HAN
TIT
IN
A
QVI
LAM

## PASSIO DOMINI NOSTRI IESU CHRISTI SECUNDUM IOHANNEM. *f.* 32*a*

1 HAEC CUM DIXISSET IESUS XVIII
egressus est cum discipulis suis
trans torrentem cedron · Ubi erat hortus in
2 quem introiuit ipse et discipuli eius · Sciebat autem
et iudas qui tradebat eum locum quia frequenter
3 iesus conuenerat illuc cum discipulis suis · Iudas
ergo cum accepisset chohortem[1] á pontificibus
et pharissæis[2] ministros · Uenit illuc cum la[a]ter
4 nis[3] et facibus et armis · Iesus itaque sciens omnia quae
uentura erant super eum Processit et dicit[4] eis · Quem
5 quaeritis · Responderunt ei iesum nazarenum · Dicit
eis iesus Ego sum · Stabat autem et Iudas qui tradebat
6 eum cum ipsis · Ut ergo dixit eis Ego sum Abierunt
7 retrorsum et ceciderunt in terram · Iterum ergo
interrogauit eos[5] quem quaeritis[b] · Illi autem dixerunt ·

1 chohortem *Cerne* solus; cohortem f *cl w*; *om* et D; +et *cl w*; cohortem militum et quibusdam ex princip. f 2 *Cerne** solus (farisseis D); pharisaeis *Cerne*[c] (*by erasure of the first* s) *cl w* et omnes; pharisaeorum ministris f 3 la(n ?)ternis ? *Cerne**; lanternis *w*; laternis EJW *Cerne*[c] f *cl* 4 dixit (f) *cl* 5 interro. eos ƎPMTOT f *cl*; eos interro. *w*

[a] Some letter (*n* ?) has been erased and the letter *a* has been in part revived.
[b] The non-italicized letters of *quaer*itis have been revived *Cerne*[c].

*f.* 32*b* 8 iesum nazarenum · Respondit eis[1] iesus · dixi uobis quia
Ego sum · Si ergo mé quaeritis sinite hós abire
9 ut impleretur sermo quem dixit quia quos de
10 disti mihi non perdidi ex ipsis[2] quem quam[3] · Simon ergo
petrus habens gladium eduxit eum · et percussit
pontificis seruum et abscidit auriculam eius[4]
11 dexteram[5] · Erat autem nomen seruo malchus · Dixit
ergo iesus petro mitte gladium[6] in uaginam suam[7] ·
12 Calicem quem dedit mihi pater non bibam illum · Chors[8]
ergo et tribunus et ministri iudaeorum conpraehen
13 derunt[9] iesum et ligauerunt eum · et adduxerunt[10] ad
annam primum · Erat autem[11] socer caiphæ[12] qui erat
14 pontifex anni illius · Erat autem caiphas[13] · qui con
silium dederat iudaeis[14] quia expedit unum homi
15 nem mori pro populo · Sequebatur[15] iesum simon
petrus et alius discipulus · Discipulus autem ille erat
notus pontifici · Et Introiuit cum iesu in atrium
16 pontifici*s*[a] · Petrus autem stabat ad hostium[16]

1 eis DEGR f; *om* eis *cl w* 2 eis GIW *cl* 3 quemquam *cl w*; nullum perdidi ex ipsis f 4 auric. eius EFJMTO *cl* (f); eius auriculam *w* 5 dexteram DEPJMTRTcV *cl*; dextram f *w* 6 +tuum *cl* 7 suam BMTO *Cerne**; in uagina sua f; *om* suam *Cerne*c (*by erasure*) *cl w* 8 chors R *Cerne**; choors K *Cerne*c (o *interlined*); cohors f *cl w* 9 conpreh. DFGIMMTOVXZ; conpraeh. BEPHΘK; compreh. f *cl w* 10 *om* eum *Cerne*; +eum f *cl w* 11 autem BF*DEKMTOVZ; enim f *cl w* 12 BFC (cay.) DPFGΘIJKMTOVXZ f *cl uett. plur.*; caiaphae *w* 13 caiphas *Cerne* f *cl codd. rell.*; caiaphas AΔFMSY *w* 14 iudeis W; iudaeis f *cl w* 15 *om* autem *Cerne** solus; +autem *Cerne*c (*interlined*) f *cl w* 16 hostium BDΔE; ostium f *cl w*

[a] There has been an erasure here of perhaps six letters, and a serpent-shaped *s*, which has been at least revived *Cerne*c, now covers the erasure.

foris · Exiuit ergo discipulus ille[1] qui erat notus *f.* 33*a*
pontifici · et dixit hostiariae[2] et introduxit petrum ·
17 Dicit ergo petro ancilla hostiariae[3] · Numquid
et tú ex discipulis és hominis illius[4] Dicit illi[5] non
18 sum · Stabant autem serui et ministri ad prunas
quia frigus erat et cale faciebant sé[6] · Erat autem
19 cum eis et petrus stans et cale faciens[7] sé · ponti
fex ergo interrogauit iesum de discipulis suis ·
20 et de doctrina eius · Respondit ei iesus · Ego palam
locutus sum mundo · Ego semper docui in synagoga
et in templo quo omnes iudaei conueniunt · et in occulto
21 locutus sum nihil · quid mé interrogas · INterroga
eos qui audierunt quid locutus sum[8] eis[9] · Ecce sciunt[10]
22 hii[11] quae dixerim ego · Haec autem cum dixisset unus
adsistens[12] ministrorum dedit alapam iesu dicens ·
23 Sic respondis[13] pontifici · Respondit ei iesus · Sí male
locutus sum testimonium perhibe de malo · Sí autem
24 bene quid mé caedis · Et misit eum annas ligatum

1 ille (*sine* alius) AΔSX$^{c}$Y; ille alius f; alius (*sine* ille) *cl w* 2 ostiariae f *cl w* 3 *Cerne** solus; hostiaria CDMT *Cerne*$^{c}$ (*by erasure of* e); ostiaria f *cl w* 4 illius D* (*corr. mg.*) MT; istius *cl w*; huius f 5 illi EP; ille *cl w*; ad ille ait f 6 calefaciebant se BCΘJ(MT)TW f *cl*; calefiebant *om* se *w* 7 calefaciens *uno ductu* f *cl w* 8 sim *cl* et *edd. uett.* cf *w* p. 626 note 21 9 eis GMTO; ipsis *cl w*; quid illis s. loc. f 10 sciunt hi (B)MTOT; hi sciunt f *cl w* 11 hii BFCDΔEPΘIORWZ*; hi f *cl w* 12 assistens *cl* 13 respondis ABFΔEGOSTX f; respondes *cl w*

*f.* 33*b* 25 ad caipham[1][a] pontificem · Erat autem simon petrus
stans et cale faciens[2] sé · Dixerunt ergo ei · Num
quid et tú ex discipulis eius és · Negauit ille et ait[3]
26 non sum · Dicit[4] unus ex seruis pontificis cognatus
eius cuius abscidit petrus auriculam · Nonne Ego
27 té uidi in horto cum illo · Iterum ergo negauit
28 petrus et statim gallus cantauit · Adducunt ergo
iesum ad caipham[5] in praetorium[6] · Erat autem mane et ipsi
non introierunt in praetorium[6] · Ut non contaminarentur
29 sed[7] manducarent pascha · Exiuit ergo pilatus
ad eos foras et dixit · quam accussationem[8] adfer
30 tis[9] aduersus hominem hunc · Responderunt et dix
erunt ei · Sí non esset hic male factor[10] non tibi tra
31 didissemus eum · Dixit ergo eis pilatus Accipite
eum uos et secundum legem uestram Iudicate eum ·
Dixerunt ergo ei iudaei · Nobis non licet interficere
32 quemquam · Ut sermo iesu impleretur quem dixit ·
33 Significans qua esset[11] moriturus · INtroiuit ergo

1 caipham GJMTW *cl*; caiphan *Cerne*[c] f caiaphan *w* 2 calefaciens *uno ductu* f *cl w* 3 ait *Cerne* solus; dixit f *cl w* 4 +ei J *cl*; *om Cerne* f *w* 5 ad caipham ƐFMT; (ad caipha f H*O*); ad caiphan BDEƎPH[c]ΘIKO[c]S (caiaphan) WXZ*; a caiapha *w*; a caipha *cl* 6 pretorium *bis* D, *sec.* MT; praetorium *bis cl w* f ((1) praetorio (2) praetorium) 7 +ut ET[c]W f *cl*; *om* ut *w* 8 accuss. DΔƎPR; accusationem f *cl w* 9 affertis *cl* 10 malefactor *uno ductu* f *cl w* 11 morte esset DGTWX *Cerne*[c] (morte *interlined*) f *cl*; esset morte *w*; *om* morte *Cerne** solus

[a] The last stroke of the final *m* of caipha*m* has been erased but is clearly visible.

Iterum in praetorium[1] pilatus et uocauit iesum et dixit *f.* 34*a*
34 ei · Tú és rex iudaeorum[2] et[3] respondit iesus A temet
35 (ipso)[4a] hoc dicis án alii tibi dixerunt[5] de mé · Respondit
pilatus · Numquid ego iudaeus sum · gens tua et
pontifices tui[6] tradiderunt té mihi · quid fecisti ·
36 Respondit iesus · Regnum meum non est de hoc mundo[7] · Sí
ex hoc mundo esset regnum meum · Ministri mei utique[8]
decertarent ut non traderer iudaeis · Nunc autem regnum
37 meum non est hinc · Dixit itaque ei pilatus · ergo rex
és tú · Respondit ei[9] iesus · Tú dicis quia rex sum Ego ·
Ego in hoc natus sum et ad hoc ueni in mundum · ut
testimonium perhibeam ueritati · Omnis qui est
38 ex ueritate audit meam uocem[10] · Dicit ei pilatus
quid est ueritas · et cum hoc dixisset iterum exiuit
ad iudaeos et dicit eis · Ego nullam inuenio in eo causam
39 Est autem consuetudo uobis ut unum dimittam uobis
in pascha · Uultis ergo dimittam uobis regem
40 iudaeorum[11] · Clamauerunt[12] rursum omnes dicentes ·

1 pretorium DMT; praetorium f *cl w* 2 iudaeorum *Cerne* f *cl w*; iudeorum ƎPW 3 *om* et OTY f *cl* 4 temetipso *uno ducto cl*; temet ipso *w*; te metipso f 5 dixerunt tibi *cl* et *edd. uett.* cf *w* p. 628 note 34 6 BMTO; *om* tui *cl w*; principes sacerdotum f 7 de hoc mundo BCDEƎPI JKMTOTVWXZ f *cl*; de mundo hoc *w* 8 utique BDEHΘIKMTOVWZ f *cl*; *om* utique *w* 9 *Cerne* solus; *om* ei f *cl w* 10 uocem meam f *cl* 11 iudae. *Cerne* f *cl w*; iudeorum ƎPW 12 +ergo *cl*; exclam. iterum f

[a] *ipso* is written in the left-hand margin *Cerne*[1].

*f.* 34*b* Non hunc sed barabban[1] · Erat autem barabbas latro ·
XIX 1 Tunc ergo adpraehendit[2] pilatus iesum · et flagellauit
2 eum[3] · et milites plectentes coronam de spinis inposu
erunt[4] capite[5] eius · et ueste purpureo[6] circum
3 dederunt eum · et ueniebant ad eum et dicebant · Haue[7]
4 rex iudaeorum[8] · et dabant ei alapas · exiuit[9] ergo[10]
Iterum pilatus ad eos[11] foras · et dicit eis · Ecce ad
duco eum uobis[12] foras · Ut cognoscatis quia in eo
5 nullam causam inuenio[13] · Exiit[14] ergo iesus portans
spineam coronam[15] et purpureum uestimentum ·
6 et dicit eis · Ecce homo · Cum ergo uidissent eum
pontifices et ministri clamabant dicentes crucifige
crucifige eum[16] · Dicit eis pilatus accipite eum uos
et crucifigite · Ego enim non inuenio in eo causam ·
7 Responderunt ei iudaei · Nos legem habemus et secundum
8 legem debet mori · quia filium dei sé fecit · Cum ergo
audisset pilatus hunc sermonem magis timuit ·
9 et ingressus est praetorium[17] Iterum et dicit[18] ad iesum ·

1 barabbam *cl* 2 BꝐCΔꝐGΘIR; adprehendit *w*; appre. *cl*; accepit f 3 eum DGMTO; *om* eum f *cl w* 4 impos. BMX *cl* 5 capite *Cerne** solus; capiti eius *Cerne*[1] (?) (i *interlined*) f *cl w* 6 *Cerne** e r; purpurea *Cerne*[c] ? f *cl w* 7 aue *cl* 8 iudaeorum *Cerne* f *cl w*; iudeorum ꝐW 9 exiuit f *cl*; exiit *w* 10 *cl*; *om* ergo f *w* 11 ad eos *Cerne* solus; *om* f *cl w* 12 eum uobis CGJMTT; uobis eum f *cl w* 13 quia nullam inuenio in eo causam *cl*; non inuenio in eo causam f 14 exiuit J *cl* 15 coronam spineam W *cl* 16 EW f *cl*: *om* eum *w* 17 pretorium DMTW; praetor. *cl w*; in praetorio f 18 dixit C *cl*; ait f

10 Unde és tú · Iesus autem responsum non dedit ei · Dicit ergo *f.* 35*a*
ei pilatus mihi non loqueris · Nescis quia potestatem
habeo crucifigere té · et potestatem habeo dimit
11 tere té · Respondit iesus non haberes potestatem ad
uersum mé ullam · Nisi tibi esset datum[1] desuper[2] ·
Propter ea[3] qui tradidit mé tibi[4] maius peccatum
12 habet · et[5] exinde quaerebat pilatus dimittere eum ·
Iudaei autem clamabant dicentes · Sí hunc dimittis non
és amicus cęsaris[6] · Omnis[7] qui sé regem facit con
13 tradicit cęsari[8] · Pilatus ergo[9] cum audisset hos
sermones adduxit foras iesum · et sedit pro tribunali
in loco[10] qui dicitur lythostrotus[11] hebraeice[12] autem gabbat
14 há · Erat autem parascheue[13] paschae hora quasi
15 sexta · et dicit iudaeis ecce rex uester · Illi autem clamabant
tolle tolle crucifige eum · Dicit[14] eis pilatus · Regem
uestrum crucifigam · Responderunt pontificis[15] non habe
16 mus regem nisi cęsarem[16] · Tunc ergo tradidit eis
illum ut crucifigeretur · Susciperunt[17] autem eum[18]

1 datum esset *cl*; data fuisset f 2 *uno ductu* DΔHΘJKORSTV f *cl*; de super *w* 3 propter ea A; propterea f *cl w* 4 me trad. tibi *cl*; me tibi trad. f 5 EI^c^KM^c^S (Z*?) f *cl*; *om w* 6 cesaris W; caesaris f *cl w* 7 +enim f *cl* 8 cesari W; caeseri MT; caesari f *cl w* 9 autem (f) al[4] *cl* 10 loco BCDEℙΘJKMTORTVWZ *cl*; locum f *w* 11 lythostratos C; lithostrotus *w codd. plur.*; lithostrotos *cl*; lithostratus f 12 hebraeice JZ; hebraice f *cl w* 13 Z; parasceue f *cl w* 14 dicit CES *cl*; dixit f *w* 15 pontificis *Cerne** solus; pontifices *Cerne*^c^ f *cl w* et omnes 16 Cesarem W; caesarem f *cl w* 17 Dℙ(R); susceperunt *Cerne*[1] f *cl w* 18 eum *Cerne* solus; iesum (f) *cl w* et omnes

*f.* 35*b* 17 et duxerunt[1] et baiolans[2] sibi crucem · Exiuit in eum qui
dicitur caluariae locus[3] · Hebraeice[4] autem[5] golgotha ·
18 Ubi eum crucifixerunt[6] · et cum eo alios duos hinc et inde[7] ·
19 Medium autem iesum · Scripsit autem et titulum pilatus et[a]
posuit super crucem · Erat autem scriptum · Iesus naza
20 renus rex iudaeorum · Hunc ergo titulum multi
legerunt iudaeorum[8] · quia prope ciuitate[9] erat
locus · Ubi crucifixus est iesus · Et erat scriptum
21 hebraeice[10] grece[11] et latine · Dicebant ergo pilato
pontifices iudaeorum · Noli scribere rex iudaeorum ·
22 Sed quia ipse dixit rex sum iudaeorum · Respondit
23 pilatus quod scripsi scripsi · Milites ergo cum
crucifixissent eum Acciperunt[12] uestimenta eius ·
et fecerunt quattuor[13] partes unicuique militi partem
et tonicam[14] Erat autem tonica[14] inconsutilis desuper[15] contexta
24 per totum · Dixerunt ergo ad inuicem non scindamus
eam · Sed sortiamur de illa cuius sit · Ut scriptura
impleatur[16] dicens · Partiti sunt uestimenta mea

1 duxerunt ADΔHΘMT(R)SY f; edux. *cl w* 2 baiolans DΔEIMTRS *Cerne**; baiulans *Cerne*[c] (u *placed above* o) *cl w* 3 BMTOT f; locum *cl w* 4 J; hebraice *cl w*; hebreice f 5 DHΘM[c] *cl*; *om* autem f *w* 6 crucifix. eum *cl* 7 ΔGKSVWX[c]Y* (+et hinc Y[1]); hinc et hinc f *cl w* 8 iudaeorum legerunt *cl* 9 BGM[c]O[c]; ciuitatem f *cl w* 10 JRZ* f *Cerne**; hebraice *Cerne*[c] (*by erasure of* e) *cl w* 11 grece DEPGHΘ[c]IKMTRW; graece f *cl w* 12 DEPO *Cerne**; acceperunt *Cerne*[c] *cl w*; (sustulerunt f) 13 quatuor *cl* 14 tonic. *bis* DEMT *Cerne**; tunic. *Cerne*[c] (o *underpointed and* u *placed above it*) f *cl w* 15 desuper *uno ductu* DΔFHΘJKM[c]OSTVW f *cl*; de super *w* 16 *w codd. plur.*; impleretur (f) al[6] *cl*

[a] Four faint strokes having the appearance of *im*? after *et*, probably impressed from the next folio.

sibi · et in uestem meam miserunt sortem et milites *f.* 36*a*
25 quidem haec fecerunt · Stabant autem iuxta crucem iesu
mater eius et soror matris eius maria cleopę[1]
26 Et maria magdalenae[2] · Cum uidisset ergo iesus matrem
et discipulum stantem quem diligebat · Dicit matri
27 suae mulier · Ecce filius tuus · Deinde dicit dis
cipulo ecce mater tua · Et ex illa hora accepit
28 eam discipulus in sua · Post ea[3] sciens iesus quia
iam[4] omnia consummata sunt ut consummare
29 tur scriptura · *Dicit*[5a] Sitio · ụás ergo positum erat[6]
aceto plenum · Illi autem spongeam[7] plenum[8] aceto hysopo[9]
30 circum ponentes obtulerunt ori eius · Cum ergo ac
cepisset iesus acetum dixit consummatum est ·
31 et inclinato capite tradidit spiritum · Iudaei ergo quoniam
parascheue[10] erat ut non remanerent in cruce
corpora sabbato · Erat enim magnus dies ille
sabbati · Rogauerunt pilatum ut frangerentur
32 eorum crura et tollerentur · Uenerunt ergo milites

1 (cleope BHKRVZ); cleopae f *w* ; cleophae *cl* 2 B𝔈DΔ𝔓FGΘIJ 𝔐TVZ* f; magdalene *cl w* 3 post ea Y ; postea *cl w*; post haec f 4 *om* iam J *cl* 5 dixit f *cl* 6 erat positum *cl edd. uett.* 7 V *Cerne**; spongiam *Cerne*[c] (*by erasure*) f *cl w* 8 plenum *Cerne* f (aceto plenum); plenam *cl w* 9 hyssopo BD *cl* 10 CKV; parasceue f *cl w*

[a] *Dicit* seems to be written over an erasure *Cerne*[c].

*f.* 36*b* et primi quidem fregerunt crura et alterius qui
33 crucifixus est cum eo · Ad iesum autem cum uenissent ut
uiderunt eum iam mortuum non fregerunt eius crura ·
34 Sed unus militum lancea latus eius apperuit[1] · Et
35 continuo exiuit sanguis et aqua · Et qui uidit testi
monium perhibuit et uerum est testimonium eius[2] ·
Et ille scit quia uera dicit · Ut et uos credatis ·
36 Facta sunt enim haec ut scriptura impleatur[3] ·
37 Oss[4] non comminuetis ex eo · Et Iterum alia scriptura
38 dicit · uidebunt in quem trans fixerunt · Post haec
autem rogauit pilatum ioseph ab arimathia[5] eo quod
esset discipulus iesu · Occulte[6] autem propter metum iudę
orum[7] · Ut tolleret corpus iesu et permisit pilatus ·
39 Uenit ergo et tulit corpus iesu · Uenit autem et nicodemus
qui uenerat ad iesum nocte primum ferens mixtu
40 ram myrræ[8] et aloes quasi libras centum · Acci
perunt[9] ergo corpus iesu et ligauerunt eum[10] lintheis[11]
cum aromatibus Sicut mos iudaeis est[12] sepelire ·

1 E; aperuit f *cl* *w* 2 testim. eius EPMTOT f *cl*; eius test. *w* 3 impleretur f al[5] *cl* 4 oss *Cerne* solus; os *cl* *w* 5 arimathaea *cl* 6 DMT f; occultus *cl* *w* 7 iudeorum PW; iudaeor. f *cl* *w* 8 B(?)DH ΘKV; myrrhae *cl*; murrae f *w* 9 PO; acceperunt f *cl* *w* 10 illud B(?)CT *cl* 11 W; linteis *cl* *w*; (linteaminibus f) 12 est iudaeis f al[3] *cl*

41 Erat autem in loco ubi crucifixus est hortus · et in horto *f.* 37*a*
monumentum nouum in quo nondum quisquam positus
42 fuerat[1] · Ibi ergo propter parascheuen[2] iudaeorum ·
quia iuxta erat monumentum posuerunt iesum:—
1 Una autem sabbati maria *Resurrectio domini secundum Iohannem*[a] XX
magdalenę[3] uenit mane cum Adhuc tenebrae essent ·
ad monumentum · Et uidit[4] lapidem sublatum Á monumento ·
2 Cucurrit ergo et uenit ad simonem petrum et ad alium
discipulum quem amabat iesus · et dicit eis[5] · Tulerunt
dominum meum[6] de monumento et nescio[7] ubi posuerunt eum ·
3 Exiit ergo petrus et ille alius discipulus et uenerunt
4 ad monumentum · Currebant autem duo simul et ille alius
discipulus praecurrit[8] citius petro · et uenit primus ad
5 monumentum · et cum sé inclinasset uidit[9] lintheamina[10]
6 posita[11] non tamen introiuit · Uenit ergo simon petrus
sequens eum et introiuit in monumentem et uidit[12] linthe
7 amina[13] posita et sudarium · quod fuerat super capud[14]
eius · Non cum lintheaminibus[15] positum · Sed separatim

1 𝔅FK𝔐O¹VWX*Z; erat f *cl w* 2 K; parasceuen f *cl w* 3 Magdalenae B𝔅CDE𝔈PΘIJ𝔐ORSZ*; Magdalene f *cl w* 4 DE𝔈PHΘIJKVW *cl*; uidet f *w* 5 illis f (ait illis) *cl* 6 meum DF𝔐 *om* f *cl w* 7 nescio r et *Cerne*; nescimus f *cl w* 8 D (prec.) Δ𝔈PFRY *Cerne** (p̄currit); praecucurrit *Cerne*[c] (cu *interlined*) f *cl w* 9 uidit DE𝔈P¹IJKORVW f *cl*; uidet *w* 10 W; linteamina f *cl w* 11 lint. pos. 𝔐 et *Cerne*; pos. lint. f *cl w* 12 uidit DE𝔈P¹FHΘIJK𝔐RTVW f *cl*; uidet *w* 13 W; linteamina f *cl w* 14 super capud W (supra capud ΔY); caput f *cl w* 15 linteaminibus f *cl w*

[a] Title in red characters.

*f.* 37*b* 8 inuolutum in unum locum · Tunc ergo introiuit et ille
discipulus · Qui uenerat primus ad monumentum et
9 uidit et credidit · Non dum[1] enim sciebat[2] scripturas[3]
10 quia oportuit[4] eum Á mortuis resurgere · Abierunt
11 ergo iterum discipuli[5] ad semet ipsos[6] · Maria autem
stabat ad monumentum foras[7] plorans · Dum ergo
12 fleret inclinauit sé et prospexit in monumentum · et
uidit duos angelos in albis sedentes · Unum ad caput et
alium[8] ad pedes · Ubi positum fuerat corpus iesu ·
13 Dicunt ei illi mulier quid ploras · Dicit eis · Quia tule
14 runt dominum meum · et nescio ubi posuerunt eum · Haec
cum dixisset conuersa est retrorsum · et uidit[9] iesum
15 stantem · et non sciebat quia iesus est · Dicit ei iesus ·
mulier quid ploras quem quaeris · Illa existimans
quia hortulanus esset dicit ei · Domine sí tú sustu
listi eum dicito mihi ubi posuisti eum et Ego eum
16 tollam · Dicit ei iesus maria conuersa illa dicit
17 ei rabboni quod dicitur magister · Dicit ei iesus ·

1 nondum *uno ductu* f *cl w* 2 ACDΔE𝔓*HKSTVZ*; sciebant f *cl w* 3 T f (scribturas); scripturam *cl w* 4 𝔐T; oportebat *cl*; oportet *w*; oporteret f 5 disc. ad semet ipsos B𝔉𝔓GK𝔐TOVWZ *cl*; ad semet ipsos disc. (f) *w* 6 semetipsos f *cl* 7 Z* (*corr.* $Z^1$); foris f *cl w* 8 alium r (f alterum); unum *cl w* 9 𝔉DE$𝔓^1$FG*HΘI (J *mut.*) KM𝔐TR TVW *cl*; uidet f *w*

noli mé tangere · Nondum enim ascendi ad patrem *f.* 38*a*
meum · Uade autem ad fratres meos et dic eis ·
Ascendo ad patrem meum et ad[1] patrem uestrum[2] deum meum
18 et deum uestrum · Uenit maria magdalenae[3] adnuntians[4]
19 discipulis quia uidi dominum et haec dixit mihi · Cum ergo
sero esset die illo[5] ·[a] Una sabbatorum et fores essent
clausæ · Ubi erant discipuli[6] propter metum iudaeorum[7] ·
20 Uenit iesus et stetit in medio et dicit[8] eis pax uobis · Et
cum hoc[9] dixisset ostendit eis manus et latus · Gauisi
21 sunt ergo discipuli uiso domino dixit ergo eis iterum
pax uobis · Sicut misit mé pater et Ego mitto uos ·
22 Hoc[10] cum dixisset insufflauit[11] et dicit[12] eis · Accipite
23 spiritum sanctum · Quorum remiseritis peccata remittuntur
24 eis · et quorum retinueritis retenta sunt · Thomas autem
unus ex duodecim qui dicitur dydimus[13] non erat cum eis
25 quando uenit iesus · Dixerunt ergo ei alii discipuli
Uidimus dominum · Ille autem dixit eis · Nisi uidero in manibus
eius fixuram clauorum[14] · et mittam manum meam

1 ad DEPMT; *om* f *cl w* 2 +et *w*; *om* et CEΘ f *cl* 3 BFCDΔ EPΘIJMTV; magdalene f *cl w* 4 annuncians *cl*; annuntians f 5 E *cl*; cum esset ergo sero die illo f (illa) *w* 6 +congregati (f) al[13] *cl*; *om* congr. ABFΔSRY al[8] *w* et *Cerne* 7 iudaeor. *Cerne* f *cl w*; iudeor. ΔW 8 dixit *cl* f 9 BFΔEPKVWX*Z f *cl*; et hoc cum *w* 10 haec BFI f (et haec) *cl* 11 BFCDΔEPHΘIKMTRVW *cl*; insuflauit f *w* 12 dixit f *cl* 13 (dydymus E) dydi. *Cerne* solus; didymus f *cl w* 14 +et mittam digitum meum in locum clauorum f (foramina clau.) *cl w*; *om Cerne* solus.

[a] Stop erased.

*f.* 38*b* 26 in latus eius non credam · et post dies octo · Iterum erant
disciplui eius intus et thomas cum eis · Uenit iesus ianuis
27 clausis et stetit in medio et dixit pax uobis · De inde[1]
dicit thomae infer digitum tuum huc et uide manus
meas et adfer[2] manum tuam et mitte in latus meum ·
28 et noli esse incredulus sed fidelis · Respondit thomas
29 et dixit ei · Dominus meus et deus meus · Dicit[3] ei iesus
quia
uidisti mé[4] credidisti · Beati qui mé[5] non uiderunt et
30 crediderunt · Multa quidem et alia signa fecit iesus
in conspectu discipulorum suorum · Quae non sunt
31 scripta in libro hoc · Haec autem scripta sunt ut creda
tis quia iesus est christus filius dei · et ut credentes uitam
XXI 1 habeatis in nomine eius · Post ea[6] manifestauit sé
Iterum iesus[7] ad mare tiberiadis · Manifestauit autem sé[8] sic ·
2 Erant simul simon petrus et thomas qui dicitur
dydimus[9] · et nathanahel[10] qui erat á cana[11] galileae[12]
3 et filii zebedei[13] · et alii ex discipulis eius duo · Dicit
eis simon petrus uado piscari · Dicunt ei uenimus

1 deinde *uno ductu* f *cl w* et omnes 2 affer f al⁹ *cl* 3 dixit *cl*, cf. *w* p. 642 note 29 4 +Thoma *cl edd. uett.* 5 me *gat*; Stowe S. John (Bernard); *om* f *cl w* 6 postea *uno ductu cl w*; post haec f 7 +discipulis T *cl*; disc. suis f 8 se ΘT f; *om* se *cl w* 9 dydimus Z* (*corr.* Z¹); didymus f *cl w* 10 nathanael f *cl* 11 cana *Cerne* cl w*; canan f; chana B𝔉CΘIKVW *Cerne^c* (h *interlined*) 12 B𝔉CD𝔓FGΘI K𝔐ORSZ f; galilaeae *cl w* 13 C𝔓G𝔐ORW f; zebedaei *cl w*

et nos tecum · et exierunt et ascenderunt in nauem[1] et illa *f.* 39*a*
4 nocte nihil prenderunt[2] · Mane autem iam[3] facto stetit iesus
in litore[4] · Non tamen cognouerunt discipuli quia iesus est
5 Dicit[5] ergo eis iesus pueri · Numquid pulmentarium habe
6 tis · Responderunt ei non · Dixit[6] eis mittite in dexte
ram nauigi(i)[a] rete et inuenietis · Miserunt ergo etiám[7]
non ualebant illud trahere prae[8] multitudine piscium ·
7 Dicit[9] ergo discipulus ille quem diligebat iesus petro
dominus est ┼[10] Tonicam[11] praecincsit[12] sé · Erat enim nudus et
8 misit sé in mare · Alii autem discipuli nauigio uenerunt ·
Non enim longe erant á terra sed quasi cubitis ducentis
9 trahentes rete piscium · Ut ergo discenderunt[13] in ter
ram uiderunt prunas positas et piscem super
10 positum et panem · Dicit eis iesus adferte[14] de piscibus
11 quos prendistis[15] nunc · Ascendit simon petrus et
traxit rete in terram plenum magnis piscibus · numero
quasi[16] centum quinquaginta et[17] tribus · et cum tanti essent
12 non est scissum rete · Dicit ei(s)[b] iesus uenite prandite[18] ·
┼[10] Simon petrus cum audisset quia dominus est

1 nauim D *cl* 2 prenderunt B*𝔈Z* *Cerne**; prendiderunt *Cerne*^c^ (di *interlined*) *cl w*; ceperunt f 3 *om* iam *cl* 4 littore *cl* 5 dixit *cl* 6 dicit AΔ al[3] *cl* 7 etiam *uno uerbo* E; et iam *cl w* 8 prae BΘKOVWX*Z f *cl*; a *w* 9 dixit DW *cl* 10 Simon petrus cum audisset quia dominus est *Cerne*[1] f *cl w* et omnes; *om Cerne**; + ergo E *Cerne*^c^ (*interlined after* Simon) (f uero) 11 tonicam DE𝔐 *Cerne**; tunicam *Cerne*^c^ (o *underpointed for deletion and* u *placed above it*) f *w*; tunica *cl* 12 *Cerne* solus: praecincxit R; succinxit se (f) *cl w* 13 disc. D𝔓R Stowe *Cerne**; desc. *Cerne*^c^ f *cl w* 14 afferte f al[12] *cl* 15 prendistis AB𝔈 CFORSXY *Cerne**; prendidistis *Cerne*^c^ (di *interlined*) *cl w*; cepistis f 16 numero quasi *Cerne* solus; quasi R Stowe; *om* numero quasi f *cl w* 17 et 𝔓^mg^ R Stowe; *om* et f *cl w* 18 prandite E𝔓RS Stowe *Cerne**; prandete *Cerne*^c^ f *cl w*

[a] The final '*i*' of *nauigii* is later, *Cerne*^c^. [b] *ei Cerne** solus; *eis Cerne*^c^.

*f.* 39*b* Et nemo audebat discumbentium[1] interrogare eum Tú
13 quis és · scientes quia dominus esset[2] · et uenit iesus et accepit[3]
14 panem et dát eis · et piscem similiter · Hoc iam tertio
manifestatus est iesus discipulis suis cum resur
15 rexisset á mortuis · Cum ergo prandissent dicit si
moni petro iesus · Simon iohannis[4] diligis mé plus hís ·
Dicit ei etiam domine tú scis quia amo té · Dicit ei pasce
16 agnos meos · Dicit ei iterum simon iohannis[4] diligis
mé Ait illi etiam domine tú[a] scis quia ámo té · Dicit
17 ei pasce agnos meos · Dicit ei tertio simon iohannis[4]
amas mé · Contristatus est petrus quia dixit ei tertio
amas mé[5] · Dicit[6] ei domine tú omnia scís[7] · tú scis quia
18 amo té · Dicit[8] ei pasce oues meas · Amen amen dico
tibi · Cum esses iunior cingebas té et ambulabas ubi
uolebas · Cum autem senueris extendis[9] manus tuas et alius
19 té cinget et ducit[10] quo[11] non uís · Hoc autem dixit significans
qua morte clarificaturus esset deum · et cum hoc[12]
20 dixisset dixit[13] ei sequere mé · Conuersus petrus uidit

1 AB𝔅CDE𝔈PFH[1]ΘIKM𝔐OSTVWXYZ *cl*; discentium *w*; f ex discipulis 2 est f al[8] *cl* 3 accipit 𝔈PR *cl* 4 ioannis *cl* 5 + et f *cl w*; *om* ABDHM𝔐STY 6 dixit r *cl* 7 nosti f r *cl* 8 dixit *cl* 9 *Cerne* solus; extendes f *cl w* 10 ducit EM *Cerne**; ducet *Cerne*[c] f *cl w* 11 + tu f al[3] *cl* 12 cum hoc 𝔅FE(Θ)KVWZ *cl*; hoc cum f *w* 13 E; dicit *cl w*; ait f (illi)

[a] "*etiam dn̄e tu*" These words seem to be written over an erasure by the original scribe. The ink has faded, and the vellum is very thin.

illum discipulum Quem diligebat iesus sequentem qui et *f.* 40*a*
recubuit in caena[1] super pectus eius · et dixit domine quis est
21 qui tradit[2] té · Hunc ergo cum uidisset petrus ·
22 Dicit[3] iesu · Domine hic autem quid · Dicit ei iesus · Sic[4] eum uolo
23 manere donec uenio[5] · Quid ad té tú mé sequere · Exiit[6]
ergo sermo iste inter[7] fratres quia discipulus ille
non moritur[8] · Sed sic[9] eum uolo manere donec uenio[10] ·
24 quid ad té · Hic est discipulus ille[11] qui testimonium per
hibet de hís et scripsit haec · et scimus quia uerum est
25 testimonium eius · Sunt autem et alia multa quae fecit iesus
quae sí scribantur per singula · Nec ipsum arbitror
mundum capere[12] eos qui scribendi sunt libros :—

*Explicit passio christi secundum Iohannem*[a]

[b] Domine sancte pater omnipotens æternæ deus qui fecisti cælum et terram
mare et omnia que[c] in eis sunt sit tibi semper honor et gloria
uirtus et imperium fortitudo et potestas et gratiarum actio
in perpetuum quod mihi indigno famulo tuo præstitisti
ut hæc sacra mysteria pullutis[d] labiis et inpuro corde
atque incasto corpore et inquinato uestimento tuo tamen
glorioso nomine[e] ad laudem et ad honorem dicere potui præsta
mihi quæso per tuam magnam misericordiam et pietatem
ut hæc sacra uerba tuæ gloriosæ passionis animæ meæ
uenient ad salutem et in remisionem omnium peccatorum
meorum et in benedictionem omnium dierum ac noctium uitæ meæ
quam in sempiterna requie tam etiam inpræsenti sospitate Amen :—

1 coena *cl*; cena f    2 *Cerne** *w*; tradet 𝔅CDEGHΘIKMMTRTVWX *Cerne*[c] *cl*; tradidit f    3 dixit f *cl*    4 sic (*om* si) ABCDEPF$^{2}$GH$^{c}$ΘIKMT RSTWXY *cl*; si sic *w* cum 𝔅F*H* (*erasit* si *cor.*) V etc; si *om* sic f; cf. *w* p. 647–8 note 22    5 uenio *Cerne* solus; ueniam f *cl w*    6 exiit DEP* (*corr. mg*) *cl*; exiuit f *w*    7 BEPHΘKMTRT$^{c}$VWXY$^{mar}$ *cl*; in *w*; ad f    8 +et non dixit ei iesus non moritur f (quia n. moritur) *cl w om* et...moritur *Cerne*, *The Book of Mulling* III. 38    9 sic A𝔅CDEPFH ΘIKMTRSTWXY *cl*; si sic *w*; si f    10 uenio AB𝔅EPFGHΘM*RSX$^{c}$Yf; ueniam *cl w*    11 ille E *cl*; *om* ille f *w*    12 +posse H$^{mg}$ΘW *cl*

[a] In red characters. The word *Explicit* has been revived in black ink.
[b] This prayer has been added by a hand about a century later.
[c] Originally *qui*    [d] Altered to "*pollutis*"    [e] Altered to *nomini*

*f.* 40*b* **[1.]** *Alma Oratio*[a]

Sanctam ergo unitatem trinitatis iterum atque iterum frequenter flagittans suffragare · patrem et filium et spiritum sanctum · Cui est una natura et una substantia una maiestas atque eadem gloria sine fine manens in saecula sæculorum · Ut dignetur defendere mé ab inminentibus periculis praesentibus peccatorum contagionibus carnis et spiritus ab infestis hostibus animae siue[b] corporis Libera(re)[c] mé atque conseruare et aeternae[d] uitae parti cipem esse facere sine illorum inpedimento loetali · Rogo mihahelem archangelum sanctum et gloriosum · Qui ad animas custodiendas potes tatem accepit ut animam meam suscipere dignetur a corpori meo exiturum · Atque in amoenitatem paradisi perducere Ac ibi locare in requiae beatorum spiritum · gabrihelim quoque archangelum obsecro ministrum summi sedes dei · In simul cum

A *f.* 18*a* 1 *om* tit. 3 flagitans 6 s̄cla A* (s̄cloru̅ *added in margin* A^c) 7 imminentibus A* (in min. *by erasure* A^c) 8 praesentibusque spiritus +et 9 libera (*Cerne**?) 10 conserua (re *interlined* A^c) 12 michaelem (h *interlined before the first* e A^c) sc̄m *before* michaelem 13 ad custodiendas animas 14 accipit (accepit A^c) 15 corpore (*Cerne*^c) exituram 16 conlocare in requiem 17 spirituum (*Cerne*^c) gabrihelem (*Cerne*^c) obsecro archangelum 18 sedis (*Cerne*^c) insimul

[a] In outer margin, in a 13th or 14th century hand, C^111, +*Nota oratio gloriosa*; *ua* (*ualet*? or *ualde*? both are found in later prayers).

[b] Underpointed for deletion by later hand and *uel* interlined.

[c] The down stroke of the *a* has been revived and *re* added *Cerne*^c.

[d] The non-italicized letters of aeternae have been revived later.

nouem ordinibus angelorum atque agminibus angelorum[a] · Qui sunt angeli et archangeli uirtutes potestates · principatus · dominationis[b] · throni · cherubin · atque seraphin intercedite pro me qui cotidiae ante thronum gloriae laudes æterno deo sine fine concin nant dicentes · sanctus · sanctus · sanctus · dominus deus sabahoth pleni sunt caeli ac terra gloria tua osanna in excelsis · benedictus qui uenit in nomine domini osanna in excelsis · Adsistant mihi omnes sancti apostoli domini nostri iesu christi patriarchae et prophetae præcamini pro mé · beatum petrum peto me adiuuare principem aposto lorum · Qui claues regni caelorum tenet · paulum apostolum[c] atque doctorem gentium · Andream et ia cobum · Johannem et philippum · bartholomeum et thomam · Mattheum et iacobum · simonem et thaddeum Matthian et barnaba*n*[d] · hos omnes inuoco in auxilium meum · sancta maria semper uirgo beata et gloriosa dei genetrix[e] intercede pro me cum omnibus simul sacris *f. 41a*

**5—8 Cf. Preface (Pentecost), Roman Missal.**

A 2 archangelorum *om* et 3 dominationes chirubin A*; cherubin A¹ ? 4 cotidie A^c 5 aeterno 6 Sabaoth 7 terrae A*; terra A^c gloriae tuæ A*; gloria tua A^c 7 os anna (some letter erased, so too in line 8) 9 Adsistat A* ?; Adsistant (n *interlined*) A¹ ? 11 rogo; *om* me adiuuare 12 tenet + ut adiuuet me 13 doctor A*; doctorem A^c (em *interlined*) 14 philipum 15 matheum tatheum 16 mathiam ? A*; mathian A^c (*by erasure*) barnabam inuocabo

[a] *angelorum Cerne**; *chan* interlined *Cerne*^c.
[b] *Cerne**; *dominationes Cerne*^c.
[c] The non-italicized letters of *apo*stolum seem to have been revived *Cerne*^c.
[d] *n* written over an erasure possibly of *m*.
[e] The second *e* of *genetrix* has been partially erased and *i* substituted.

*f.* 41*b* uirginibus Ut iesus christus filius tuus dominus noster dignetur conseruare uirginitatem meam · subueni mihi beatæ iohannes babtista et præcursor domini · cum sancto choro innocentum · Una simul cum (o)mnibus[a] sanctis martyribus Quorum sanguis effusus est a iusto abel usque in hodiernum diem · qui semper adstant in conspectu agni amicti stolis albis · et palmę in manibus eorum · et clama*bunt*[b] uoce magna dicentes · salus deo nostro qui sedis[c] super thronum et agno · Sancte gregori[d] pontifex ac omnes sancti sacerdote(s)[e] domini[f] nostri iesu christi confessoresque summi dei orate pro me beatę et glori osae stephanę leuita et omnes sancti diaconi · atque ministri ecclesiarum dei intercedite[g] pro me beata elena et anna ac uniuersae uiduae fideles inplorate pro me ut uitam aeternam (merear)[h] habere in caelis · Obsecrate quoque pro me cuncti uiri ac mulieres · Quorum tu solus deus nosti· merita singulorum · quorum omnium quaesumus meritis pręcibusque concede · Ut in omnibus protectionis tuæ muniamur auxilio · per christum dominum nostrum :—

5 Mt. xxiii. 35. 6—8 Apoc. vii. 9, 10. 15 Cf. 2 Par. vi. 30.
16—18 Cf. Infra act. Canon. Missae.

A 2 conseruare + me *om* uirg. meam subuene? A*; subueni $A^1$? (*by erasure*) beate 3 iohannis baptista *om* $\overline{\text{sco}}$ A*; + $\overline{\text{sco}}$ (*interlined*) $A^1$ 4 simulque cum omnibus $\overline{\text{scis}}$ + et A*; *om* et $A^c$ 7 *om* albis A*; + albis $A^c$ palmae clamabunt 8 sedit A*; sedet? $A^c$ 9 $\overline{\text{scs}}$? gregorius A*; $\overline{\text{sce}}$ gregori $A^c$ atque *for* ac *om* sancti A*; + $\overline{\text{sci}}$ (*interlined*) $A^c$ sacerdotes + $\overline{\text{sci}}$ 10 beato glorioso? A*; beate? ($A^c$) et ($A^1$) gloriose ($A^c$?) 12 *After* me *add* $\overline{\text{sce}}$ paule anachorita atque beate antoni cum omnibus anachoritis et manachis (A*) (monachis $A^c$) ac clericis interpellate pro me. helena 13 atque implorate 14 habere merear 15 cuncti + perfecti 17 precibusque 18 *om* nostrum

[a] *o* placed above *m* *Cerne*[1]?; *mnibus* *Cerne**.

[b] The non-italicized letters of *clama*bun*t* have been erased, and the second *a* and the *n* have been revived *Cerne*[c] (clamant).

[c] *Cerne**; sedes *Cerne*[c].

[d] A letter seems to have been erased at the end of the word.

[e] The final *s* seems to have been added later *Cerne*[c], and the non-italicized letters of *sacer*dote*s* have been revived.

[f] *d̄ni* revived *Cerne*[c].

[g] The non-italicized letters of *inter*cedit*e* have been revived *Cerne*[c].

[h] *merear* has been interlined *Cerne*[c].

[2]

Laudate altithronum pueri laudate tonantem · *f.* 42*a*
Sit magnum domini benedictum in saecula nomen ·
Solis ab exortu dominum laudate potentem ·
Solis ad occasum in ymnis persistiti[a] laudum ·
Excelsus gentes dominus supereminet omnes ·
Eius et astriferos transcendit gloria caelos ·
Quis domini est similis sedis[b] cui perpes in altis ·
Inque domo sterilem habitare benignus et amplo ·
Laetare[c] tribuit natorum germine matrem ·
Sidereo genitor residens in uertice caeli ·
Nominis oramus ueneratio sanctificetur *in* nobis[d] ·
Pater alte tui tranquillaque mundo ·
Adueniat regnumque tuum lux alma recludat ·
In caelo *et*[e] in terra tua fiat clara uoluntas ·
Uitalisque hodie sancti substantia panis ·
Proueniat nobis tua mox largit(i)o[f] soluat ·
Innumera indulgens erroris debita praui ·
Et nos haut aliter concedere fenore nostris ·
Tetrisae ua procul temtatio[g] dæmonis absit ·
Aeque malis tua nos in lucem dextera tollat ·

1—10 Ps. cxii. 11—20 The Lord's Prayer.

10—20 are lines 626—636 of Juvencus *Evangelica Historia*, Book I. (Migne XIX. col. 132, 3). 12 In Juv. the line commences 'In nobis Pater' 13 MSS. of Juv. 'regnique tui lux alma patescat,' *Cerne* stands alone in the above reading 14 One MS. of Juv. agrees with *Cerne*, others read 'sic caelo ut terris' 18 fenore *Cerne* solus; Juv. MSS. 'fenera nostris' and 'fenera fas est' 19 Tetri sæua

[a] The final *i* of *persistiti* has been changed into *e* *Cerne*[1].
[b] *Cerne*[*]; *sedes* *Cerne*[1] ?
[c] *Cerne*[*]; *laetari* *Cerne*[c].
[d] *in nobis* has been erased, and interlined at the beginning of the next line *Cerne*[c].
[e] Some word of two letters (*et* ?) has been erased here.
[f] The letter *i* has been here interlined *Cerne*[1] ? and possibly revived *Cerne*[c].
[g] The letter *p* has been interlined between the *m* and *t* *Cerne*[1] ?

f. 42b **[3]** *Oratio ad dominum*

Obsecro te iesu christe per singularem pacem atque caritatem · beatae mariae tuae genetricis semperque uirginis et dilectionem sancti iohannis euangelistae · qui in pectore tuo recubuit · te depraecor humiliter et pro honore inmaculati corporis tui quod in orationibus flectere dignatus és · Antequam crucis suscepisti patibulum · Ut numquam cruciationem perpetuam praelabere debeam · *Oratio sancta*[a] Sed ad indulgentiam peruenire merear omnium criminum a(d)[b] quorum contaminationes [c]numquam corpus meum inclinaui contra uolun tatem et per memoriam tuae beatae passionis et tuae sanctae crucis Obsecro te domine praesta mihi post obitum meum prosperum | uirtutem[d] iter ad[e] ad perennis paradisi peruenire suauitatem Ibique cum sanctis animabus mihi requiescere liceat usque ad tempus resurrectionis · et post ea permitte me piissime pater aliquam partem aeternae beatitudinis habere cum sanctis et electis et tuam glori(osi)ssimam[f] faciem uidere sine fine cum beatis et perfectis in saecula saeculorum · · · · bnfo[g] ·

14, 15 Cf. Canon Missae "nobis quoque peccatoribus."

[a] Title in red characters, very much faded, on the same line as *debeam*. The title is unnecessary as the same prayer continues, line 8.

[b] *d* interlined *Cerne*[1]?

[c] *n* has been erased.

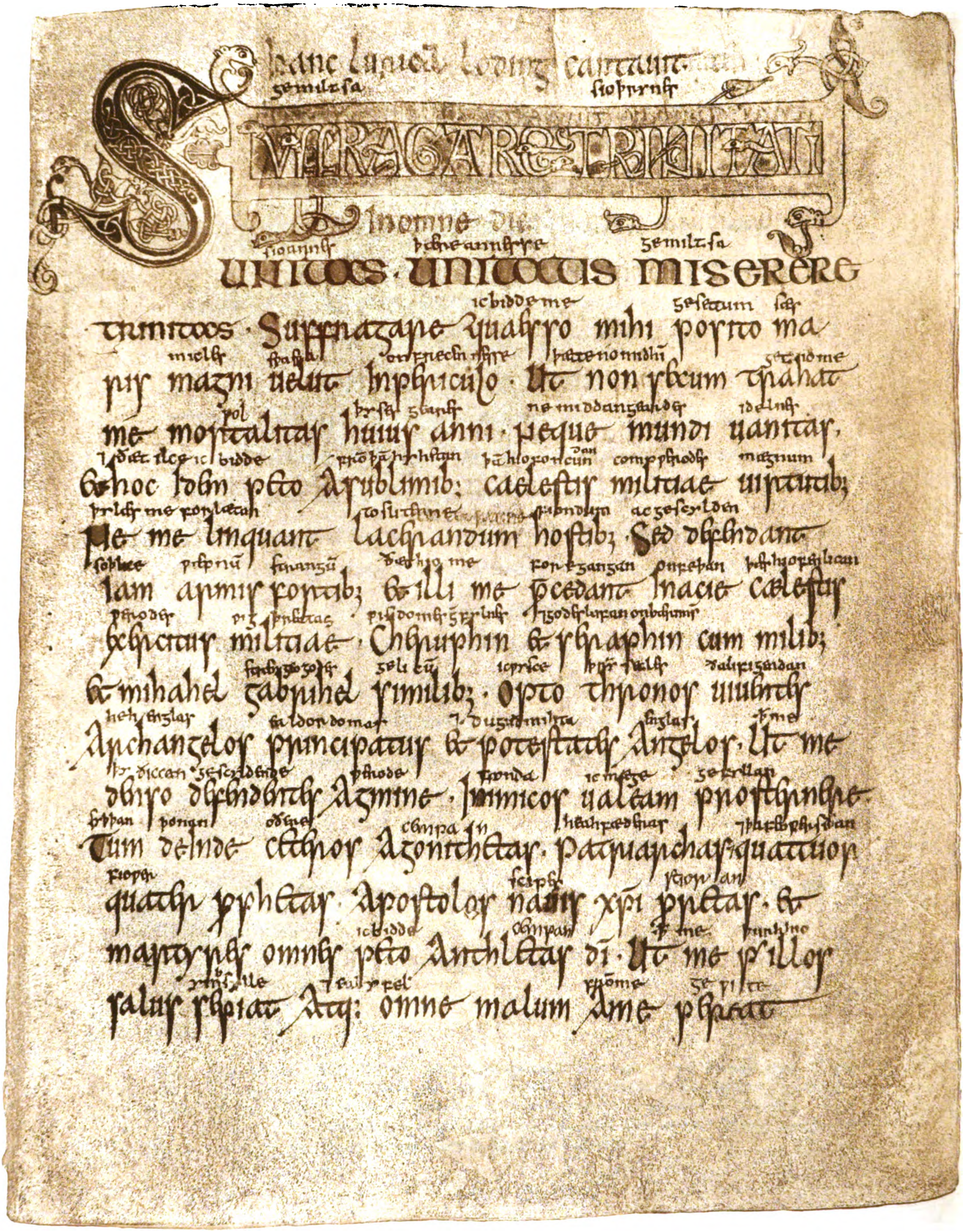
[d] Sic in MS., but the word belongs to the previous line.

[e] *ad* underpointed for deletion.

[f] *osi* interlined *Cerne*[1]?

[g] Cipher for Amen.

The writing on this folio is smaller and more cramped than that on the average page. There are one or two extra words in a line and some unusual contractions. '*Bis scribitur*' is written in the bottom margin and the same prayer is to be found with an addition f. 76*a* (18). As a note on *dn̄e*, line 11, the following words are written by the usual 13th or 14th century marginator in the lower margin: *per merita tue genetricis et dilecti tui iohannis.*


hanc luricam lodcend cantauit

SUFFRAGARE TRINITATIS

in nomine dei

UNITAS UNITATIS MISERERE
trinitas. Suffragare quaeso mihi posito ma
ris magni uelut in periculo. Ut non secum trahat
me mortalitas huius anni neque mundi uanitas,
et hoc idem peto a sublimib; caelestis militiae uirtutib;
ne me linquant lacerandum hostib; sed defendant
iam armis fortib; et illi me praecedant in acie caelestis
exercitus militiae. Cherubphin et seraphin cum milib;
et mihahel et gabrihel similib;. opto thronos uiuentes
archangelos principatus et potestates angelos. Ut me
denso defendentes agmine. inimicos ualeam prosternere.
Tum deinde ceteros agonithetas. patriarchas quattuor
quattuor prophetas apostolos nauis xpi proretas. et
martyres omnes peto anthletas di. Ut me per illos
salus sepiat. atq; omne malum a me pereat

Heliog. Dujardin

*Opening page of the Lorica*
*(Book of Cerne fol. 43)*

## [4] hanc luricam loding cantauit ter in omne die *f. 43a*

gemiltsa sio þrynes
SUFFRAGARE TRINITATI

sio annes þære annesse gemiltsa
UNITAS UNITATIS MISERERE

ic bidde me gesettum sæs
trinitas · Suffragare quaesso mihi posito ma

micles swa swa on frecennesse þætte nó mid him getio
ris magni uelut in periculo · Ut non secum trahat

me wól* þyses geares ne middangeardes idelnes
mé mortalitas huius anni · Neque mundi uanitas ·

7 ðæt ilce ic bidde from þam hyhstan þam hiofondcundan compwerodes mægnum
et hoc idem peto á sublimibus caelestis militiae uirtutibus

þylæs me forlæton to teorenne* fiondum ac gescylden
Ne me linquant lacerandum hostibus · Sed defendant

soþlice wæpnum strangum ðæt hio me foregangan on feþan þæs hiofenlican
iam armis fortibus et illi me procedant in acie cælestis

werodes wig þreatas wisdomes gefylnes 7 godes lufan onbærnnes
exercitus militiae · Cheruphin et seraphin cum milibus

strengeo godes gelicum ic wysce þrym setles ða lifigendan
et mihahel gabrihel similibus · Opto thronos uiuentes

heh englas ealdordomas 7 duguðmihta englas þ me
archangelos principatus et potestates angelos · Ut me

ðicce* gescyldende werode fionda ic mæge gefyllan
denso defendentes agmine · Inimicos ualeam prosternere ·

syþþan þonan oðere cempan* heahfæderas 7 þa feower siðan
Tum deinde ceteros agonithetas · patriarchas quattuor

flower scipes stioran*
quater prophetas · apostolos nauis christi proretas · et

ic bidde cempan* þ me þurh hio
martyres omnes peto anthletas dei · Ut me per illos

ymbsylle 7 eal yfel from me gewite*
salus sepiat atque omne malum a me pereat

2 trinitatis other MSS.
6, &c. The glosses marked * (as wól*) are in an earlier hand.
8 to teorenne; *altered to* to slitenne *in the later hand.*
9 praecedant *Cerne*.
13 ðicce; *altered to* þy ðiccan *in the later hand.*

[4] Cf. Notes at the end of the Appendix.

were* trume* fæstnie*
*f.* 43*b* Christus mecum pactum firmum feriat timor tremor

7 þa sweartan werod abrege god mid þy unþurhsciotendlicre gescyldnesse
tetras turbas terreat · Deus inpenetrabili tutella

æghwanan gescyld me mid mihte mines* lichoman* leower*
undique Me defende potentia · Mei gibrae pernas

ealne gefria* ðine* plæg sceldæ* gescyldendum anra gehwylc ꝥ þa sweartan
omnes libera tuta pelta protegente singula · Ut non

dioflu on minre sidan cueccen* swa swa gewuniað
tetrae dęmones in latera mea librent · Ut solent

scytas hnoll* heafud ponnan* mid loccum* 7 ða egan* onwlite*
iacula gygram cephalem cum iaris · Et conas patham

tungan* toeð* 7 ða næs ðyrel* swiran* breost*
liganam · Sennas atque michinas cladam crassum

sidan* lendana* ðeeoh* midirnan* 7 twa* honda*
madianum talias bathma exugiam atque binas idumas ·

minum soþlice
Meo ergo cum capillis uertici galea salutis esto · Capiti

h(n)eofulan* egan 7 brægene þam þryfealdan nebbe* weolure*
fronti oculis et cerebro triformi · Rostro labiae

onsyne ðunnwengan* cinne* bearde ofer bruum* earum heagospinnum*
facie timpori · Mento barbae supercilis auribus genis

smerum* næsgristlan* nosu sion eghringum* brawan
b*u*ccis internasso · Na*ri*bus pupillis rotis palpebris

(ofer)bruum* toðreomum* oroðe* ceacum 7 goman
Tautonibus gingis anile maxillis et faucibus dentibus

hręctungan* hræcean ðrot bollan* tung eðrum*
lingue ori uuae guttori gurgilioni et sublingue̜

swioran heafudponnan* swiran* gristlan*
ceruice capitali ceutro cartilagini collo clemens

gescyldnesse þonan wes ðu byrne sio gehealdfæste
adesto tutamine · Deinde esto lurica · tutissima

ymb lioma mine innoðas ꝥte þu ascufe*
erga membra erga mea uiscera Ut retrudas

from me ða ungesewenlican slegeas næglas ða fæstniað þa hatiendan
a me inuisibiles Sudum clauos quos fingunt odibiles

gescyld strongre eaxla mid gescyldrum
Tege ergo deus forti lurica humerus cum scapulis

1 feriat; *perhaps originally* fereat. 2 tutella; *altered to* tutela (*by erasure of* 1*st* l). 4 gefria; *altered to* gefrio. 6 onwlite; *altered to* ondwlitan *later*. 7 swiran; *altered to* swioran *later*. 10 heofulan; *corrected to* hneofulan 11 facie; *altered to* faciei *later*: -wengan; *altered to* -wongan *later*. 12 b*u*ccis; the italicized *u* seems to be over an erasure: naribus *ri* on erasure. 13 bruum; *altered to* oferbruum *later*. 16 lurica; *altered to* lorica *later*. 18 Sudum; *altered to* Sudes: fingunt; *altered to* figunt (*by erasure of* n). 19 humerus; *altered to* humeros *later*.

7 earma ðа elna mid fæðmum* fyste*
et brachia · Tege ulnas cum cubi(ti)s et manibus pugnas f. 44a

hond bryda fingras mid þam næglum ðone hrycg* 7 ða rib
palmas digitos cum unguibus · Tege spinam et costas

mid þam lioðum bæc hrycg 7 sina mid ðam banum
cum artibus Terga dorsumque et neruos cum ossibus

ða hýd lund leogum* hupp baan*
Tege cutem sanguinem cum renibus cata crinas

ersendu* mid þam ðeohgelætum homme* speoruliran* genitalia*
nates cum femoribus Tege cambas surras femora

mid þam (cniewum) baanum þa hwiorfbán 7 þa cniowa helan*
lia cum genuclis po(p)lites et genua · Tege talos cum

sconcum* helum* sconcan* fet illa* mid þam stæpum
tibis et calcibus crura pedes plantarum cum bassibus

telgam (*sic*) emnweaxende mid tánum næglas
Tege ramos concrescentes decies cum mentagris Un

twiga fife ðearmgewind* briostbán
gues binos quinquies Tege iugulam pectusculum

briost magan þone nafelan þa wambe
mamillas Stomachum et umbilicum · Tege uentrem

7 þa gecyndlica lima 7 hrif 7 þære heortan þa liflican
lumbos genetalia et album et cordis uitalia Tege

þa þryfealdan lifre 7 rysle bursan lund leogan* snędel ðearm*
trifidum iecor et ilia marsem reniculos fithrem

nettan* readan* feolu ferð* mid lungenne
cum obligia · Tege toleam toracem cum pulmone

ædran smæl ðearmas* geallan mid þy heorthoman* þa sceare
uenas fibras fel cum bucliamine · Tege iunginam

mid þam meargum milte* gebegdum* isernum*
cum medul(l)is Splenem turtuosis cum intestinis ·

ða blædran gelynd 7 alle* þara gefoga ða unari-
Tege uissicam adipem et pantes conpaginum innu-

medan endebyrdnes · hær 7 þa oðre lima forlæten
meros ordines · Tege pilos atque membra reliqua

ðara wen is ic beferde
quorum forte praeterii nomina · Tege totum me

ongytum smicre geworhtum durum
cum quinque sensibus et cum decim fabrefactis foribus

1 cubis *Cerne**; cubitis *Cerne*[1] ? (ti *interlined*). 3 artibus; *altered to* artubus. 5 surras; *altered to* suras *later* (*by erasure of* 1*st* r). 6 hweorf-baanum (?); *altered to* cniewum *later*. polites *Cerne**; poplites *Cerne*[1] (p *interlined*). 7 tibis; *altered to* tibiis *later*: bassibus; *altered to* basibus (*by erasure of* s). 10 mamillas (*the* i *seems to be written on an erasure*). 11 genetalia; *altered to* genitalia. 15 medulis *Cerne**; medullis *Cerne*[1] ? (l *interlined*). 16 uissicam; *altered to* uesiccam (c *interlined Cerne*[1]): alle; *altered to* eall *later*.

ꝥte from þam ilum oð þæs heafdes heanesse nænegum limo
f. 44b Ut a plantis usque ad uerticem Nullo membro foris

ic geuntrumige ascufan
intus egrotem · Ne de meo possit uitam trudere

wólnes fefor ald* ær þan soðlice
pestis febris langor dolor corpore Donec iam

dante deo seneam · et peccata mea bonis deleam ·

ūtfarende ic mæge gefliogan to ðam hean gefliogan
Ut de carne iens imis caream et ad alta euolare

ic mæge 7 gode miltsiendum to ðam roderlican bliðe ic* sio* wegen*
ualeam et miserto deo ad ętheria laetus uehor

rices celnessa sy swa
regni refrigeria · AMEN:—*Laudatio Dei* ·

[5] Te deum laudamus té dominum confitemur · Te aeternum
patrem omnis terra ueneratur · Tibi omnes angeli
Tibi caeli et uniuersae potestates · Tibi ceruphin[a] et se
raphin incessabile[b] uoce proclamant sanctus sanctus sanctus
dominus deus sabaoth pleni sunt caeli et terra maiestatis
gloriae[c] tuae · Te gloriosus apostolorum chorus · Te
prophetarum laudabilis[d] numerus · Te martyrum
candidatus laudat exercitus · Te per orbem terrarum
sancta confitetur ecclesia · patrem inmensae maiestatis
Uenerandum tuum uerum[e] unicum filium · Sanctum quoque
paracletum[f] spiritum · Tu rex gloriae christus[g] · Tu patris
sempiternus *es*[h] filius Tu ad liberandum suscep*turus*[i]

[a] *p* has been imperfectly erased and the letter *h* changed into *b* *Cerne*ᶜ.
[b] *Cerne**; the *e* has been partially erased and *i* substituted, but again changed into *e* *Cerne*ᶜ.
[c] *e* if not added later has at least been revived.
[d] *laudabiles* possibly *Cerne**.
[e] *om* et *Cerne**, it seems to have been added *Cerne*¹? though in an unusual form owing to want of space.
[f] *e* of *paracletum* has been erased and *i* substituted *Cerne*ᶜ.
[g] The *us* of *christus* has been changed to *e* *Cerne*ᶜ.
[h] *es* added over an erasure *Cerne*ᶜ.
[i] The italicized letters are written over an erasure *Cerne*ᶜ (*suscepisti*, Warren's Irish texts of *Te Deum*, *Antiph. Bangor* II. 93).

hominem non horruisti uirginis uterum · Tu deuicto[a] mortis aculeo aperuisti credentibus regna caelorum · Tu ad dexteram dei sedis[b] in gloria patris iudex crederis esse uenturus · Te ergo quęsumus nobis[c] tuis famulis subueni quos praetioso sanguine redemisti · Aeter*na*[d] fac cum sanctis tuis gloria munerare[e] · Saluum fac populum tuum[f] et benedic hereditate[g h] et rege eos et extolle illos usque in aeternum · Per singulos dies benedi cimus té · et laudamus nomen tuum in aeternum[i] et in saeculum saeculi · Dignare domine die isto sine peccato[k] custodire · Miserere nobis[l] domine miserere nobis | nos[m] Fiat misericordia tua[n] super nos quem admodum spe rauimus in te · In te domine speraui non confundar in aeternum · *f.* 45*a*

[6] *Oratio in mane sancti hieronimi presbiteri.*

Mecum esto (domine deus)[o] sabaoth · mane cum resurrexero Intende ad me domine et guberna omnes actos[p] meos et uerba mea et cogitationes meas Direge[q] me in uiam rectam · Ut totam diem transeam in tua uoluntate · Dona mihi domine timorem tuum · cordis conpunctionem

A *f.* 22*a* 14 *tit.* ora. matutina 15 *om* mecum......sabaoth surrexero 16 actus 17 *om* direge me in uiam rectam 18 tota die in tua uoluntate transeam

[a] The final *o* is *Cerne*[c] over some other letter, *i*?
[b] An attempt has been made to change *i* into *e*.
[c] *nobis* has been partially erased. The same reading in Warren's Irish texts, *loc. cit.*
[d] The non-italicized letters of *Aeterna* are written over an erasure (*aeternam* Warren's Irish texts).
[e] *e* has been partially erased and *i* placed over it (*munerari* two of Warren's Irish texts).
[f] *dn̄e* has been interlined *Cerne*[1].
[g] The final *e* has been erased and *i* placed over it. [h] *tuę* added *Cerne*[c].
[i] *seculum* has been interlined over *aeternum Cerne*[c] (*aeternum* Warren's Irish texts).
[k] *nos* added in margin *Cerne*[c]. [l] *nr̄i* interlined *Cerne*[c].
[m] *nos Cerne** belonging to previous line.
[n] *dn̄e* interlined *Cerne*[c]. [o] *dn̄e ds̄* interlined *Cerne*[c] (D as *Cerne**).
[p] *o* underpointed for deletion and *u* placed over it.
[q] The first *e* has been erased and *i* placed over it *Cerne*[c].

[6] On attribution to S. Jerome cf. Notes at end of Appendix.

*f.* 45*b* Mentis humilitatem · conscientiam puram · Ut terram dispiciam · caelum aspiciam · peccata odiam · Iustitiam diligam · Aufer a me domine sollicitudinem saecularem Gulae appetitum · Concupiscentiam fornicationis · Amorem pecuniæ · pestem iracundiæ · Tristitiam saeculi · homicidium · Uanam laetitiam · Terrenam superbiam · planta in me domine uirtutes bonas · Abstinentiam carnis · et castitatem corporis · patientiam · humilitatem non fictam Sed ueram fraternam caritatem · Custodi ós meum ne loquar uana ne fabuler saecularia · Ne detraham absentibus Ne male dicam maledictionem praesentibus Sed econtrario · Benedicam dominum in omni tempore et semper laus eius sit in ore meo · Custodi oculos meos ne uideant mulierem ad concupiscendam eam per libidinem · Nec desiderem rém proximi · Nec dilicias[a] saeculi amplectem · sed dicam cum sancto dauid · Oculi mei semper ad dominum · quoniam ipse est qui euellet de laqueo pedes meos · et iterum ad te leuaui oculos meos qui habitas in caelo ·

**9** 2 Cor. vi. 6. **13** Ps. xxxiii. 2. **14** Ps. cxviii. 37 (averte). **15** Mt. v. 28. **16** Cf. *Reg. Benedicti* c. IV: delicias non amplecti (*om* A; *om* amplectem P). **17** Ps. xxiv. 15. **19** Ps. cxxii. 1.

A 2 despiciam cęlum iustiam A*; iustitiam (ti *interlined*) A[1] 3 *om* domine solic. A*; sollic. (l *interlined*) A[c] terrenam 6 *om* homicidium *and read* accidiam uanam laetit. terren. 7—9 *om* superbiam *and read* planta in me uirtutem abstinentium continentiam carnis castitatem humilitatem caritatem non fictam 11 abstinentibus 13 domino *om* in omni tempore *om* sit 14, 15 *om* mulierem *and read* ne uid. gloriam saeculi concupiscendas eas et ne desiderem 16 *om* nec dilic. saec. ampl. sed 17 *om* cum sancto *and read* Ut dicam spiritu dauid 17, 18 *om* quoniam......meos

[a] The first *i* has been changed into *e* *Cerne*[c].

Custodi aures meas ne audiant detractationem · nec mendacium · Nec uerbum otiosum · Sed aperientur coti die ad audiendum uerbum dei · Custodi pedes meos ne circumeant domus otiosas Sed fiant in oratione dei cooperantes menti · Custodi manus meas ne porri gantur sępe ad capienda munera · Sed potius ele uantur in praecibus domini mundi et puri quo possim dicere illud propheticum · Eleuatio manuum mea rum sacrificium uespertinum *f.* 46*a*

[7] *Oratio matutinalis.*

Ambulemus in prosperis huius diei luminis · In uirtute altissimi dei deorum maximi · In bene placito christi · In luce spiritus sancti · In fide patriarcharum · In meritis prophetarum · In pace apostolorum · In gaudio angelorum · In splendoribus sanctorum · In operibus monachorum · In uirtute iustorum · In martyrio martyrum · In castitate uirginum · In dei sapientia · In multa patientia · In carnis abstinentia · In linguæ continentia · In pacis habundantia · In trinitatis lau dibus · In acutis sensibus · In semper bonis actibus · In formis

4 1 Tim. v. 13. Lc. vi. 12. 5 Cf. Eccli. iv. 36. 8 Ps. cxl. 2. 15 Ps. cix. 3. 18 2 Cor. vi. 4. 19 Ps. lxxi. 7.

A 1 ne audiam 2 aperiantur 4 sint in orat. 5 *om* coop. menti 6, 7 eleuentur in precibus mundae et purae 8 dicere+cum propheta manum 10 *f.* 25*a tit.* oratio matutina 12 maximae 14 *om* in merit. proph. in pac. apos. 15 angelorum+in uia archangelorum in sanctitate sanctorum 16 manachorum *om* in uirt. iust. 18 patientia +in doctorum prudentia 19 *om* in pac. hab. 20 *an erasure of two? letters between* acutis *and* sensibus *in* A in b. act. semper constituti

*f.* 46*b* spiritalibus · In diuinis sermonibus · In benedictionibus · In his est iter omnium pro christo laborantium · qui deducit sanctos post obitum sempiternum in gaudium · Ut[a] audiam uocem Angelorum · deum laudantium ac dicentium · sanctus sanctus sanctus ·

[8] *Confessio sancta penitentis.*

Domine sancte pater omnipotens aeternę deus · Rogo té Ut mittas in cór meum ueram penitentiam et ueram confessionem omnium peccatorum meorum · Quos[b] ego feci contra tuam uoluntatem et contra animae meae salutem · Contra uiros uel mulieres · Uerbis uel operibus · uel cogitationibus · uel factis · Ego sum confitens omnia tibi atque angelis tuis cum penitentia hominique[c] mortali · et spiritali medico · pro mé et pro animam meam[d] et pro corpus meum[e] cum quo peccaui · Ego sum confitens omnia genera peccatorum quos[f] diabulus[g] portat animabus ad Inmunditiam Confiteor tibi sodomitam fornicationem falsum testimonium adulterium gulam et auaritiam infidelitatem malam pertinaciem[h]

4 Lc. ii. 13. Is. vi. 3. 6 Preface, Roman Missal, 'Domine sancte p. o. a. deus.'

A 2, 3 quod ducit post obitum in gaudium sempiternum 3, 4 *om* ut audiam......sanctus.

[a] *T* is placed over the second stroke of the *U Cerne** or *Cerne*[1]?
[b] *s* erased and *o* changed to *æ Cerne*[c].
[c] Something erased between *hominique* and *mortali*.
[d] The final *m*'s of *animam* and *meam* have been erased.
[e] The final *s* of *corpus* has been changed to *r* and *e* added, the *u* of *meum* has been changed to *o* and the final *m* erased.
[f] The *s* has been erased and an attempt made to change the *o* to *æ Cerne*[c].
[g] An attempt has been made to turn the first *u* into *o*.
[h] There has been an erasure of one letter, *i*?

*f.* 47*a*

fiduciam et malam concupiscentiam et adoptionem iniquorum[a] uoluntatum et malorum[b] remisionum[c] · Confiteor tibi domine omnia peccata mea Id (est)[d] fornicationem naturalem et in naturalem · Tam apud masculos quam apud feminas cordisque mechationem et turpem effusionem seminis · homicidium et periurium fraudes et insidiae[e] inuidiam [f]obprobrium detractationem et bilinguitatem zelum[g] uanam gloriam[h] discordiam · Confiteor tibi quod fui peccato rum operator et peccatorum cust*us*[i] · et peccatis con sentiens et peccatorum magister · et peccatorum dux · [k]malam petitionem · [l]Malam uerbositatem et gentili tatem super animositatem et lenocitatem[m] dei praeceptorum · Confi(t)eor[n] tibi omnia crimina uisibilium concupiscentium et inuisibilium quos[o] umquam feci · Confiteor tibi iniquitatem et torpositatem et conturbationem inanem uigiliam maledictionem odiositatem inanem dilecti onem mente uel ore · Confiteor quae feci in ecclesia uel extra ecclesiam contra dei uoluntatem · quae accepi in mente uel in ore mala uerba malam ferocitatem ·

[a] The *o* of *iniquorum* has been changed to *a* *Cerne*[c].
[b] The *o* of *malorum* has been changed to *a* *Cerne*[c].
[c] *s* has been interlined before the *s* of *remisionum* (*sic*) *Cerne*[c].
[d] The sign for *est* has been interlined *Cerne*[1]?
[e] *e* of *insidiae* has been underpointed for deletion and *s* interlined *Cerne*[c].
[f] *uel* has been written in margin *Cerne*[c].
[g] *uel* has been interlined *Cerne*[c].
[h] *uel* has been interlined *Cerne*[c].
[i] *u* of *custus* has been turned to *o* *Cerne*[c].
[k] *in* is written in margin before *malam* *Cerne*[c].
[l] *in* is interlined before *malam* *Cerne*[c].
[m] *lenocitatem* (sic).
[n] *t* omitted but interlined *Cerne*[1]?
[o] *s* has been erased and an attempt made to turn *o* into *æ*.

f. 47b et mentis lenitatem · Iracundiam inanem pacem potestatis me*i*[a] uel inpotestatis Cum mea uoluntate uel extra meam uoluntatem quos[b] oculis meis uidi uel auribus audiui uel manibus tetigi uel pedibus ambulaui · Confiteor tibi cordis mei cogitationes et uerba oris mei uel pro natura carnis me*i*[a] pro pelle · pro renibus · pro ore pro lingua · pro labiis · pro faucibus · pro dentes[c] pro capillis[d] · Pro ungules[e] pro lacrimas[f] · pro sputo pro medullas[g] pro cerebro · pro semine uiri uel mulieris[h] pro omni durum[i] uel moll*i*[k] umid*o*[k] uel arid*o*[k] quodcumque umquam contigisset intus uel foras · dominus meus Ego sum confitens tibi atque angelis tuis et omnibus sanctis tuis · Quod diabolus[l] numquam conuincat Nec in die exitus mei Nec in die iudicii quod sine confessione peccatorum e saecul*o*[m] migrassem · pro hoc confiteor uobis quaecumque feci in puerili aetate uel in iuuentute uel in senectute · et sępe peccaui in multis rebus multum deum inritaui[n] · Confiteor tibi quod feci in diebus dominicis uel noctibus quando debuissem spiritalia opera facere ·

[a] The final letter of *mei* has been tampered with, *mei Cerne*[*], *mee Cerne*[c].
[b] The final *s* has been erased and the *o* changed to *æ*.
[c] *dentibus Cerne*[c], *ibus* over erasure of the last two letters.
[d] *capillos*? *Cerne*[*], *o* erased and *i* substituted *Cerne*[c].
[e] *ungulis Cerne*[c].
[f] *lacrimis Cerne*[c].
[g] *medullis Cerne*[c].
[h] *mulieres*? *Cerne*[*].
[i] *duro Cerne*[c].
[k] The *i* of *molli* and the final *o* of *umido* and *arido* are written over erasures.
[l] *diabulus*? *Cerne*[*]; *diabolus Cerne*[c].
[m] The italicized *o* seems to be written on an erasure *Cerne*[1].
[n] *inritaui*? *Cerne*[*]; *irritaui Cerne*[c].

Et Ego confiteor deo omnipotenti et animae meae medico · *f.* 48*a*
Ad emendationem omnium scelerum quos[a] cumque contraxi
Ab infantia mea usque in praesentem diem · Amen :—

[9] *Sancta Confessio.*

ANte oculos tuos domine reus conscientiae testis adsisto rogare non audeo[b] quod impetrare non merear · Tu enim scis domine omnia quae aguntur in nobis erubescimus confitere quod per nos non timemus conmittere · Uerbis tibi tantum obsequimur corde autem mentimus[c] · et quod uelle nos dicimus nolle nostris actibus adprobamus · parce domine confitentibus · ignosce pecca(ntibus)[d] [e]miserere té rogantibus · et quia in sacramentis tuis meus sensus infirmus est · praesta domine ut qui ex nobis duri cordis uerba non suscipis · per te nobis ueniam largiaris iesus christus dominus noster · Amen.

[10] *Alma confessio.*

Deus deus meus omnipotens · Ego humiliter te adoro Tú és rex regum et dominus dominantium · Tú és arbiter omnis saeculi · Tú és redemtor animarum

18 1 Tim. vi. 15, Apoc. xix. 16.

H* 5 conscientia 6 inpetrare 7 mereor 8 et e. confiteri 9 admittere 10 *om* autem mentimur discimus *om* nolle 11 peccantibus 12 tu *for* te *om* et 14 duro corde 15 *om* Amen 17 meus+rex 18 *om* et 19 redemptor

[a] *quos? Cerne**; *quæ Cerne*[c].
[b] After the final *o* of *audeo* there seems to have been an erasure of a letter's space.
[c] *mentimus Cerne**; *mentimur Cerne*[c].
[d] The letters *ntibus* have been interlined *Cerne*[c].
[e] There is space for about six letters before *miserere*, an erasure (*peccatoribus?*).

* In H nos. IX and X are printed among the notes (II. p. 213) from an Angers MS. of the tenth century. IX is inserted in the middle of X at the word *habent* (p. 97, line 1).

*f.* 48*b* Tú és liberator credentium · Tú és spes laborantium · Tú és paracletus[a] dolentium · Tú és uia errantium · Tú és magister gentium · Tú és creator omnium creaturarum · Tú és amator omnis boni · Tú és princeps omnium uirtutum · Tú és gaudium sanctorum tuorum · Tú és uita perpetua · Tú és laetitia in ueri tate · Tú és exultatio in aeterna patria · Tú és lux lucis · Tú és fons sanctitatis · Tú és gloria dei patris in excelso · Tú és saluator mundi · Tú és plenitudo spiritus sancti · Tu sedis[b] ad dexteram dei patris in throno reg nas in saecula · Ego[c] té peto remisionem omnium peccatorum deus meus iesu christe · Tú qui nemminem[d] uis perire Sed omnes saluos fieri et ad agnitionem ueritatis uenire · Tú deus ore tuo sancto et casto dixisti In quacumque die conuersus fuerit peccator uita uiuit[e] · et non morietur · Ego reuertar ad té et in omni corde meo clamabo ad té deus meus · et tibi nunc uolo confiteri[f] omnia peccata mea · Multi plicata sunt debita mea super me quia peccata

**8 'Tu es gloria dei patris,' cf. Gloria in Excelsis. 9 Jn. iv. 42. 10 Col. iii. 1 (Creed). 13 1 Tim. ii. 4. 15 Ezech. xxxiii. 12 and xviii. 21.**

H 2 paraclytus errantibus 3 gentibus 4 boni omnis 5 gaudium + omnium 10 sedes regnans 11 *om* te remissionem *om* omnium 12 peccatorum + meorum Tu es qui neminem 13 omnes + uis 15 quacunque 16 uiuet ad te + Deus 17 *om* meo 18 *om* omnia 19 delicta *for* debita

[a] *paracletus Cerne**; *paraclitus Cerne*ᶜ.
[b] *sedis Cerne**; *sedes Cerne*ᶜ.
[c] *a* has been interlined *Cerne*ᶜ between *ego* and *te*.
[d] The first *n* and *e* of *nemminem* have been revived *Cerne*ᶜ and the first *m* has been erased.
[e] An attempt has been made to change the second *i* of *uiuit* to *e*.
[f] *confitere*? *Cerne**; *confiteri Cerne*ᶜ.

*f.* 49*a*

mea numerum non habent · Confiteor tibi domine deus meus quod Ego peccaui in caelum et in terram et coram té et coram angelis tuis et coram facie omnium sanctorum tuorum · Peccaui per neglegentiam[a] mandatorum tuorum et factorum meorum · Peccaui per superbiam[b] [c]et per inuidiam[d] · peccaui per detractationem[e] et per auaritiam peccaui per superbiam et per malitiam[f] peccaui per[g] [h]fornicationem et per gulam[i] · peccaui per falsum testimonium et per odium hominum · peccaui per furtum et per rapinam[k] · peccaui per blasphemiam et per desiderium carnis · peccaui per ebrietatem et per [l]otiosos[m] fabulos[n] peccaui per contentiones et per rixam[o] peccaui per iuramentum et per iracundiam · peccaui per laetititiam[p] terrenam et transitoriam · peccaui per suauitatem mentis meae · peccaui per dolorem et per murmurationem · peccaui in oculis meis et in auribus meis · peccaui in naribus et in auribus[q] · peccaui in manibus et in pedibus · peccaui in lingua et guttore[r] peccaui in collo et in pectore · peccaui in corde et in cogitationibus peccaui in * ossibus

2 Lc. xv. 18, 21.

H II p. 214   1 habent + ante oculos tuos......J. C. D. noster cf. p. 95   confitebor   *om* domine   2 quia *for* quod   caelo   terra   4 neglegentiam (*sic*)   6 detractionem   7 luxoriam *for* superbiam   11 odiosas fabulas   13 *om* per *before* iracundiam   14 Peccaui + per terrorem et   15 dolum *after* murmurat. *add* 35 *lines*   16, 17 *om* peccaui in naribus et in aur.   17 Peccaui manibus + meis et in ore meo et in labiis meis et in omnibus factis meis (*om* et in pedibus)   18 in gutture   19 cogitationibus + Peccaui in mente et in operationibus Peccaui in manibus et in pedibus

[a] *e* has been erased and *i* substituted *Cerne*[1]?
[b] In margin *Cerne*[c] *uel inanem gloriam iactantiam uel cordis elationem.*
[c] *peccaui* in margin *Cerne*[c].
[d] *uel uoluntatem nequam* interlined *Cerne*[c].
[e] *deprauationem* interlined *Cerne*[c].
[f] *uel indignationem* interlined *Cerne*[c].
[g] *luxuriam* in *mg.*
[h] *uel* in *mg.*
[i] *uel ebrietatem* interlined *Cerne*[c].
[k] *uel sacrilegium* interlined *Cerne*[c].
[l] *illecebras uel* interlined *Cerne*[c].
[m] The third *o* of *otiosos* has been changed to *a*, and *a* also is interlined *Cerne*[c].
[n] The *o* of *fabulos* has been changed to *a*, and *a* has been also interlined *Cerne*[c].
[o] *m* of *rixam* underpointed for deletion and *s* interlined *Cerne*[c].
[p] *laetititiam* (sic).
[q] *et in auribus* has been erased, and *uel per os meum* has been written over it *Cerne*[c].
[r] *o* has been underpointed for deletion and *u* interlined *Cerne*[c].

*pecc. p. superbiam* (7)   *et per* (*rapinam*) *per* (*desid.*) (10)   *pecc. per ebrietatem* (11) *et per* (*rixam*) (12) have all been roughly underpointed for deletion *Cerne*[c].

* From this point to the end this prayer of confession is found in N *f.* 34*a*, *b*.

*f* 49*b* et in carne · peccaui in medullis et renis[a] · peccaui in anima mea et in omni corpore meo · Si nunc erit uindicta tua super me tanta quanta in me ipso fuerint peccata mea multiplicata · Iudicium tuum[b] quomodo susteneo[c] · Sed habeo té sacerdotem summom[d] · [e]Confitebor[f] peccata mea tibi deus meus tú és unus sine peccato · Obsecro domine deus per passionem atque per signum[g] lignum salutiferę crucis tuae atque per effusionem sancti sanguinis tui · quod tu concedas mihi remisionem[h] omnium peccatorum meorum · Peto té domine deus meus iesu christe quod mihi non reddas secundum[i] magnam misericordiam tuam · Iudica mé domine secundum iudicium indulgentiae tuae ac misericordiae tuae · Ego te adiuro omnipotens deus meus · Quod tu in me collocas amorem tuum et timorem · Súscita in me paenitentiam peccatorum meorum et fletum pro nomine tuo · Dá mihi memoriam mandatorum tuorum et ad iuua me deus Dele iniquitatem meam ·

7 unus sine peccato Cf. S. James' Liturgy μόνος ἀναμάρτητος. See p. 141. 12 Ps. l. 3. 19 Ps. l. 5.

H 1 in renibus 4 fuerunt 5 sustineo habes 6—8 summum ad quem confiteor omnia p. m. Id tibi Soli, Deus meus, quia tibi soli peccaui et malum coram te feci, Et quia tu es, Deus, solus sine peccato, obsecro te, Domine Deus meus 8 *om* (uel) lignum salutiferæ 9 *om* sancti 10 quo *for* quod remissionem 11 *om* deus 12 secundum +meritum meum, sed secundum 14 *om* ac misericordiae tuae te+peto et 15 Deus meus omnip. ut *for* quod colloces 16 *om* tuum timorem+tuum 19 deus+meus

[a] The two final letters of *renis* have been underpointed for deletion and *bus* interlined *Cerne*[c].
[b] *domino* has been interlined *Cerne*[c].
[c] The middle *e* of *susteneo* has been erased and *i* substituted *Cerne*[1].
[d] *u* has been interlined over the *o* of *summom Cerne*[1].
[e] *proinde* has been here interlined *Cerne*[c].
[f] The *b* of *confitebor* has been erased.
[g] *uel* has been interlined *Cerne*[c].
[h] *s* has been interlined before the *s* of *remisionem Cerne*[1].
[i] *merita mea sed secundum* interlined *Cerne*[1] before *magnam*, and later erased and added in left hand margin *Cerne*[c].

*f.* 50*a*

á conspectu tuo · et ne auertas[a] faciem tuam ab orati one mea · Ne proiecias[b] me á facie tua · Ne derelin quas me deus meus ne discesseris á me · Sed confirma me in tua uoluntate doce me quid debeam agere quid facere aut quid loquere[c] · quid tacere · De fende me domine deus meus contra omn*es*[d] inimicis[e] meis[f] uisibil*es*[g] et inuisibil*es*[h] domine deus meus defende me[i] contra iacula diabuli[k] et contra angelum tarta ri[l] suggentem et docentem me multa mala · Ne deseras me domine deus meus ne derelinquas [m]unum et miserum famulum tuum · Sed adiuua mé domine deus meus et perfice in me doctrinam tuam · Doce me [n] uoluntatem tuam quia tú és doctor meus et deus meus qui regnas in saecula saeculorum · Amen ·

[11] *Ymnum trium puerorum.*

Benedicite omnia opera domini dominum et sic ad finem · Ostende nobis domine misericordiam tuam · et salutare tuum dá nobis ·

[12] *Laus dei* ·

Gloria in excelsis deo et in terra pax hominibus

1 Ps. ci. 3 or cxlii. 7. 2 Ps. l. 13; xxxvii. 22. 13 Ps. cxlii. 10. 16 Dan. iii. 57 (Lxx Vg.). 17 Ps. lxxxiv. 8. 20 cf. Lc. ii. 14 (Gloria in excelsis).

H 1 auertas (*sic*) 2 proicias 4 debeam + non 5 aut *om* quid loqui 6—8 *om* omnes... contra 8 diaboli 9 suggerentem *om* me 10 neque derel. 12 *om* domine 13 me + facere

[a] Some letter (one apparently with a down stroke) has been erased after *u* in *auertas*.
[b] The *e* of *proiecias* has been erased.
[c] The final letters *re* have been erased and *i* substituted, reading *loqui Cerne*[c].
[d] *omnibus*? *Cerne**; *bus* erased, *i* changed to *e* and *s* added *Cerne*[1]?
[e] The last *i* of *inimicis* has been underpointed for deletion and *o* interlined *Cerne*[1].
[f] The *i* of *meis* has been underpointed for deletion and *o* interlined *Cerne*[1].
[g] *Cerne*[1]? The final *es* is over erasure; *uisibilibus*? *Cerne**.
[h] *Cerne*[1]? The final letters *es* are written over an erasure; *inuisibilibus*? *Cerne**.
[i] A second *contra* is interlined *Cerne*[c]. [k] The *u* changed to *o Cerne*[c].
[l] There has been an erasure of one letter after *tartari*.
[m] *me* added in margin *Cerne*[c]. [n] *facere* interlined *Cerne*[c].

f. 50b bonae uoluntatis et reliqua · Laudent eum caeli ac terra mare et omnia quae in eis sunt · gloria et honor deo uirtus et imperium · gloriam canamus Christo atque sancto spiritu[a] · Cui honor et potestas in aeterna saecula · Omnis terra adoret té et psallat tibi psalmum dicam nomini tuo altissimi ·

[13] *Laus martyrum.*

CRedite propter et sic ad finem · gloria patri · Pater noster · martyres tui domine non timuerunt flammam acciperunt[b] [c] palmas in gloria magna omnes sancti martyres christi intercedite pro me et adiuuate mihi in illa tremenda hora[d] amen ·

[14] *Psalmus dauid reconciliatio penitentium.*

Miserere mei deus secundum magnam misericordiam tuam · et sic ad finem · pater noster · pater peccaui in caelum et coram té et iam non sum dignus uocari filius tuus · peccaui domine super numerum arenae maris et multiplicata sunt peccata mea et non sum dignus uidere altitudinem

2 Ps. lxviii. 35, Acts iv. 24. 5 Ps. lxv. 4. 8 Ps. cxv. 10. 14 Ps. l. 3. 16 Lc. xv. 21.

[a] *i* has been added to *spiritu Cerne*[c].
[b] *i* has been changed into *e Cerne*[c].
[c] An erasure covering a space of two letters.
[d] *iudicii* interlined *Cerne*[c].

caeli prae multitudine iniquitatis meae quoniam inritaui[a] iram tuam et malum coram té feci · Auerte faciem tuam a peccatis meis et omnes iniqui tates meas dele · Miserere mei et a delicto meo mun da mé · Tempus mihi concede ut repenetescat[b] me · peccaui domine miserere mei · Domine qui dixisti nolo mor tem peccatoris Sed ut conuertatur et uiuat miserere mei et resuscita me a peccatis meis · Ó domine ego seruus tuus ego seruus tuus et filius ancillae tuae · Saluator mundi domine ne sinas me perire quia tu és rex omnium saeculorum solusque inmortalis dominator in aeuum · Summa trinitas una diuinitas auxiliare et miserere mihi misero iugiter ut defendar ab hoste · Liberator noster et redemtor libera me domine deus meus qui regnas in saecula saeculorum · Sana me domine et sanabor salum me fac et saluus ero · Quoniam laus mea tu és · Benedicat mé deus pater custodiat me christus inluminet me spiritus sanctus omnibus diebus uitae meae · Sit dominus defensor Atque custus[c] animi mei et corporis mei et nunc et semper · *f.* 51*a*

2 Ps. l. 6. 3 Ps. l. 11. 4 Ps. l. 4. 6 Ezech. xxxiii. 11 (xviii. 23), cf. *Reg. Benedicti*, Prologue (see Introd.). 7 Ps. xl. 11. 8 Ps. cxv. 16. 11 1 Tim. i. 17. 15 Jer. xvii. 14. 18 Ps. xxii. 6, xxvi. 4.

[a] The *n* of *inritaui* has been made into *r* *Cerne*[c].
[b] The third *e* of *repenetescat* has been erased and *i* substituted *Cerne*[c].
[c] The second *u* of *custus* has been turned into *o* *Cerne*[c].

*f.* 51*b* et in saecula saeculorum Amen · dextera me domini conseruet semper in aeuum · Gratia mé christi iugiter defendat ab hoste · Direge[a] domine cór meum in uiam pacis · Rogant pro mé angeli et archangeli · Rogant pro mé patriarchi et prophetae · Rogant pro me · XII · apostoli et omnes sancti martyres in nomine sanctæ trinitatis · Amen · Domine deus in adiutorium meum intende domine ad adiuuan dum me festina · Domine labia mea aperies et ós meum adnuntiauit[b] laudem tuam ·

1 Ps. cxvii. 16. 3 Jer. xxxi. 21, Lk. i. 79. 7 Ps. lxix. 2. 8 Ps. l. 17.

[a] The first *e* of *direge* has been erased and *i* substituted *Cerne*[c].
[b] An attempt has been made to change the second *u* into *b* *Cerne*[c].

[15] *Oratio sancti Gregorii papae.* *f.* 52*a*

Dominator dominus deus omnipotens qui és trinitas Una pater in filio et filius in patre · cum Spiritu sancto · Qui és semper in omnibus · et eras ante omnia · et eris per omnia deus benedictus in saecula · Commendo animam meam in manus potentiae tuae · Ut custodias eam diebus ac noctibus · horis atque momentis · Miserere mei deus angelorum · Direge[a] mé rex archangelorum custodi mé per orationes patriarcharum · per merita prophetarum · per suffragia apostolorum · Per uictorias martyrum · per fidem confessorum qui placuerunt tibi ab initio mundi · †[b]Oret pro mé sanctus enoch qui ambulauit cum deo et translatus est a mundo Oret pro mé sanctus noe quem dominus seruauit in diluuio propter iustitiam · Roget pro mé fidelis abraham qui primus credidit deo Cui reputatum est fides ad iustitiam · INtercedat pro mé iustus isaac qui fuit oboediens patri usque ad mortem in ex(em)plum[c] domini nostri iesu christi · Qui oblatus est patri pro salute mundi · postulet †[b]Oret pro me sanctus *abel qui primus coro(na)*tus est martyrio

5 Rom. ix. 5. 12 Sap. ix. 19. 13 Gen. v. 22, Heb. xi. 5. 16 Rom. iv. 9. 18 Phil. ii. 8.

N *f.* 16*b* 1 *tit.* Incipit oratio sancti Gregorii papae urbis romae 8 dirige 12 line 20 comes in here coronatus 14 quem Dominus 16 reputata 18 exemplum 19 est+deo

[a] The first *e* of *direge* has been erased and *i* substituted *Cerne*[c].
[b] Line 20 comes in here. It has been added *Cerne*[1], but the words *abel qui primus coro* are written over an erasure *Cerne*[c], *na* is interlined
[c] *em* of *exemplum* is interlined *Cerne*[1].

*f.* 52*b* pro mé felix iacob qui uidit Angelos dei uenientes in auxilium sibi · Oret pro mé sanctus moses[a] cum quo locu tus est dominus facie ad faciem · Subueniat mihi sanctus dauid quem elegisti secundum cor tuum domine · Deprecetur pro me sanctus elias propheta quem eleuasti in curro[b] igneo usque ad caelum · Oret pro mé sanctus eliseus qui suscitauit mortuum post mortem · Oret pro mé sanctus esaias cuius labia mundata sunt igne caelesti · Adsit mihi beatus hieremias quem sanctificasti in utero matris · Oret pro me sanctus ezechiel qui uidit uisiones mirabilis[c] dei · †[d]Qui soluit somnium regis et interpraetatus est et bis libe ratus est de lacu leonum · et tres pueri liberati ab igni · ·XII· prophetae osse(e)[e] Amos michias[f] · iohel abdias · Abacuc[g] ionas nauum[h] soffonias Aggeas[i] zacharias · [k]malachias · esdras · hos omnes inuocabo[l] in auxilium meum · Ádsistant mihi omnes sancti apostoli domini nostri iesu christi · et sanctissima maria genetrix[m] domini dei nostri iesu christi cum sanctis uirginibus ora pro nobis · Sanctus petrus et paulus Iohannis et andreas · Tres Iacobi philippus

†[d]deprecetur pro mé electus danihel desiderabilis dei·

1 Cf. Gen. xxviii. 12, Ps. cxx. 1. 2 Exod. xxxiii. 11. 4 1 Reg. xiii. 14. 5 Cf. 4 Reg. ii. 11. 6 Cf. 4 Reg. xiii. 20, 21. 7 Cf. Is. vi. 6, 7. 9 Cf. Jer. i. 5. 10 Cf. Ezech. i. 1. 11 Cf. Dan. iv. 12 Cf. Dan. vi, xiv, iii. 20 Cf. Dan. ix. 23.

N 2 moses 5 helias curru 8 igni 10 ezechihel mirabilis N* mirabiles N¹ 11 line 20 comes in here somnium N* somnia N^c 13 osse 14 Ambacuc 15 inuoco 17, 18 *om* et s...nobis sanctus 19 Iohannes

[a] *y* has been interlined *Cerne*¹ between the *o* and *s* of *moses*.
[b] *u* has been placed over the *o* of *curro Cerne*¹ ?
[c] The last *i* of *mirabilis* has been changed into *e Cerne*¹ ?
[d] Line 20 added at the foot of the page *Cerne*¹ comes in here.
[e] The first *s* of *osse* has been erased and the second *e* was, I think, added later *Cerne*¹.
[f] The second *i* of *michias* has been changed into *e Cerne*¹ ?
[g] A *b* has been placed over the first *a* of *abacuc Cerne*¹ but it has been revived *Cerne*^c.
[h] The first *u* of *nauum* has been erased.
[i] The second *a* of *aggeas* has been changed to *u Cerne*^c and the *s* revived.
[k] *ut orent? pro me ad dominum deum* added in outer margin *Cerne*^c.
[l] The *abo* of *inuocabo* have been erased and *o* placed after *c Cerne*^c.
[m] The second *e* of *genetrix* has been partially erased and changed to *i Cerne*¹ ?

et bartholomeus · Thomas et matheus barnabas et mathias[a] · et omnes martyres tui [b]sancti [b] intercedent pro me [b]depelle a me domine concupiscentiam gulae et dá mihi uirtutem absti nentiae · Fuga á mé spiritum fornicationis · et dá mihi ardorem castitatis · extingue á me cupiditatem et dá mihi uoluntariam paupertatem · Cohibe iracun diam meam · et accende in mé nimiam suauitatem et caritatem dei et proximi · abscide á mé domine tristi tiam saeculi · auge gaudium spiritalem[c] expelle á mé domine iactantiam mentis · et tribue mihi conpunctionem cordis · Minue superbiam meam et perfice in me humi litatem ueram · INdignus ego sum et infelix homo · Quis me liberauit de corpore mortis huius peccati nisi gratia domini nostri iesu christi · Quia ego peccator sum et innumerabilia sunt delicta mea et non sum dignus uocari seruus tuus · Suscita in mé fletum poeni tentiae · et mollifica cor meum durum et lapideum Et accende in mé ignem timoris tui quia ego sum *f.* 53*a*

13—15 Rom. vii. 24, 25. 15 Lc. v. 8. 16, 17 Lc. xv. 18—21. 18 Ezech. xi. 19 and xxxvi. 26. 19 Cf. *Miss. Rom.* Dominica Pentec. "Tui amoris in eis ignem accende"; the idea also survives in Ordo Missae, "Accendat in nobis Dominus ignem sui amoris."

N 1 mattheus 2, 3 *om* sancti interc. p. me 5 Fuge 6 amorem *for* ardorem
*f.* 18*a* 7 iracuntiam 10 saeculi + et auge + mihi depelle *for* expelle 17 *om* poenitentiae et

[a] The *s* of *mathias* seems to be written over an erasure.

[b] Spaces relatively given as in MS.: apparently something has been erased in each case, but it is quite illegible.

[c] The final *m* of *spiritalem* has been erased, *e* is written *Cerne*[c] over an erasure.

*f.* 53*b* cinis mortuus · libera animam meam ab omnibus insi
diis inimici et conserua mé in tua uoluntate et doce
me facere uoluntatem tuam · quia deus meus es tu ·
Tibi honor et gloria per omnia saecula saeculorum · Amen · · ·

[**16**] *Oratio sancta ad dominum caeli* ·

Deus pater omnipotens domine caeli ac terrae
deduc mé obsecro té per misericordiam pie
tatis tuae · Ubi resplendent semper angelorum
milia regem regum laudantes cum ingenti gloria ·
Ubi uiginti quattuor seniores sunt proni agnum dei
laudantes ante conspectum throni · Ubi mystica
quattuor animalia tota oculis plena tam mira
magnalia · Ubi illa flumina bis bina manantia
uno e fontis rore inrigati · Ubi patriarchae
primi credentes deo ciues urbis diuinae regnantes
síne (fine)[a] cum eo · Ubi prophetae puri spiritu sancto pleni
christum conlaudant clara causa luminis ueri ·
Ubi sancta maria sanctis cum uirginibus uitae fruentes
pręmi(i)s[b] in thronis sublimibus · ubi petrus et paulus

1 Eph. vi. 2, cf. Ps. cxlii. 10, and "oratio ad completorium," *Rit. Dunelm.* (Surtees Soc.), p. 144, "et totius noctis insidias inimici tu repelle." Also *Gelas. Sacr.* lib. III. 85 and *Brev. Rom.* 4 Rom. xvi. 27. 6 Mt. xi. 25. 9 Apoc. xvii. 14, xix. 16. 10 Cf. Apoc. iv. 10. 12 Apoc. iv. 8. 13 Cf. Gen. ii. 10.

2 *om second* et

[a] *fine* has been interlined *Cerne*[1].
[b] The second *i* of *pręmiis* has been interlined *Cerne*[1] ?

[16] In a rough metre, sometimes rhymed.

christi cum apostolis regnant cum rege sedentes in cath hethris Ubi sequuntur agnum turbae innocentium uirginitatis flore amoeno florentium · Ubi martyrum chori amicti stolis albis christo canentes habentes uitae palmam · Ubi uirgines sanctae castitatis nimiam habent palmam gloriae regni regiae · Ubi sanctorum turbae domino can(en)tium[a] gaudent cum pace firma in terra uiuentium · Ubi est felicitas · Ubi et securitas · Ubi semper sanitas Ubi mentis puritas · Ubi nullus dolor Ubi nec mentes[b] nec irae furor · Nec dolor laboran tibus · Ubi nullus esurit · ubi nec ullus bibit · Ubi ignis non urit · Ubi nullus peribit · Ubi senex non manet · Ubi iuuenis florebit · Ubi lesus non gemit · Ubi pauper non plorat · Ubi pax perpetua · Ubi et laetitia · Ubi nec molestia · Ubi uita est uera · Ubi nec mors amara Ubi semper diuina · Ubi non nocent mala · Ubi caritas firma Ubi alma gloria christi regis regiae[c] Ubi lumen diuinum · Ubi gaudium uerum · Ubi poculum purum uitae perennis plenum · Ubi nomen praeclarum christi *f. 54a*

2 Apoc. xiv. 4. 4 Apoc. vii. 9. 7 Ps. xxvi. 13, etc.

[a] *cantium Cerne**; *canentium Cerne*[1] (*en* interlined).

[b] *mentes Cerne**; *mentis Cerne*[1] (*i* placed above *e* underpointed for deletion).

[c] The final *e* of *regiae* has been erased.

*f.* 54*b* regnantis[a] (in) thronum · Ubi est rector rerum · Ubi salus cunctorum · Ubi unitas · Ubi diuinitas · Ubi tri nitas · Ubi ueritas uera · Ubi uirtus diuina · Ubi deus deorum · Ubi dominus dominorum · Ubi rex regum · Ubi caelorum chori · Ubi lux lucis · Ubi fons uiuus fulget in summa poli · Ubi uox laudis resonat domino regi · Ubi nox nulla tetra · Ubi regnum regnorum saeculorum in saecula · Amen ·

**[17]** *Oratio utilis de membra Christi* ·

Deprecor[b] té domine iesu christe per natiuitatem tuam singularem ac sanctissimam · INlumina mentis meae tenebras · et dá mihi maiorem tuae caritatis ardorem · et per tui praesepis angustiam · et per circumcisionem circumcidi in mé uitia cordis · et corporis mei · et per omnem humanitatem tuam humillimam et mitissimam · et per membra tua mundissima miserere membris meis inmun dissimis · et per ministeria matris tuae · quae tibi corporaliter et spiritaliter exhibuit · expelle á mé

4 Ps. xlix. 1, 1 Tim. vi. 15, Apoc. xix. 6. 5 "fons uiuus ignis caritas" (Veni Creator), cf. also "fontem aquæ uiuæ," Jer. ii. 13. 11 Ps. xvii. 29.

[a] *in* has been interlined *Cerne*[1] between *regnantis* and *thronum.*
[b] The final *r* has been changed into a modern-shaped *r* by erasure of part of the downstroke.

superbiae spiritum · et concede mihi cordis humilitatem · f. 55a Et per baptismum tuum et sacrum ieiunium ·xl· dierum ac noctium · Absolue uincula uitiorum meorum · Et laua mé ab iniustitia mea mediator dei et ho minum · Exaudi mé et libera me de manibus ini(mi)corum[a] meorum · Adiuua me domine sancte pater saluator · Et per uestigia tua felicissima filius dei · et per flec tionem genuum tuorum · Confirma gressus meos · Et per manus tuas sanctas ac uenerabiles · Munda ma nus meas á malis operibus · Et per uiscera tua quæ semper diuinis uirtutibus impleta fuerunt innoua in uisceribus meis spiritum sanctificationis · Et per caput tuum christe castissimum · Miserere meo capiti criminoso · Et per beatos oculos tuos parce pol[b] lutis oculis meis · Et per aures et nares tuas suauissimas · Mitte medicinam auribus et naribus meis indignissimis · Et ós tuum optimum · et per linguam tuam mellifluam · Et per labia tua dulcis sima custodi Custodiam ori meo nequam ·

4 Ps. l. 4. 1 Tim. ii. 5. 9 "in sanctas ac uenerabiles manus," *Sacr. Gelas.* Canon Actionis III. 16; also *Miss. Rom.* 11 Ps. l. 12. 19 Ps. cxl. 3.

[a] *inicorum Cerne**; *inimicorum* (*mi* interlined) *Cerne*[1].

[b] The *o* of *pollutis* is written over an erasure perhaps of *u*.

*f.* 55*b* et linguę meae dolosae · et labiis meis iniquis · Et per sanctum euangelium tuum et per caelestem doctrinam tuam dirige cór meum in rectum consilium · et custodi cogitationes meas a malis inmissionibus ínmundorum spirituum · et (per)[a] · VII · dona spiritus sancti · Multiplica super mé misericordiam tuam · Et per magnitudinem miraculorum tuorum · Rogo té redemptor mundi · qui infirmos curasti mortuos suscitasti · leprosos mundasti · demones eiecisti · Surdos audire claudos currere fecisti · Caecorum oculos et mutorum linguas aperuisti · propterea deprecor té domine respice ad mé et miserere mei et protege me pastor ouium · et expelle a me demonum aduersitates et falsitates · et dá mihi fortitudinem aduersarios meos uincere per uirtutem tuam altissimam · et per omnia uerba tua clarissima · Castiga christe corpus et animam meam Ab omni pollutione[b] peccatorum · et per passionem tuam · et per crucem tuam et per sancta uulnera corporis

6 "multiplica super me misericord." See *Gelas. Sacr.* lib. III. 6, III. 79, III. 104; and *Miss. Rom.* Dominica ix. Pent. 8—11 Cf. the so-called *Tractatus Origenis*, p. 65, lines 4—6. 13 Jn. x. 2.

[a] *per* interlined *Cerne*[1].

[b] The italicized *o* of *pollutione* is written over an erasure of one letter, possibly *u*?

tui · Libera mé de cruciatu demonum et ab inferni f. 56a tenebris · et per sanguinem tuum · et per sepulturam tuam · sana languores meos et cura cicatrices meas et omnium malorum meorum maculas emunda medicus almus · et per resurrectionem tuam · et per ascensionem tuam alle ua me filius dei ab hostis antiqui temtationibus et ab huius mundi periculis · et eripe mé de persecutione prauorum hominum · et praesta mihi pacem et tran quillitatem[a] in temporibus meis · ut prospere pro té ambulem · et in tua gratia perseuerem · et ad té per uenire merear non pro meritis meis sed pro miseri cordia tua Tibi honor et gloria deus omnipotens in saecula saeculorum · · ·

**[18]** *Oratio ad Dominum* ·

Domine iesu christe qui in hunc mundum pro pter peccatores de sinu patris aduenisti · Ut nos de adae peccato redemeris[b] · quia scio et credo non propter iustos · sed propter peccatores in terra habitare uoluisti · Exaudi mé domine deus peccatricem[c] et culpabilem et indigna[d] et neglegentia[e]

4 *Greg. Sacr.* (Muratori 10, 31, 98, 101, 130); and *Miss. Rom.* Nov. 23, etc. 8, 9 *Gelas. Sacr.* III. 7, III. 56; and *Miss. Rom.* Dominica ii. post Epiph. 12 Rom. xvi. 27. 14 Jn. xi. 27. 15 Jn. i. 18. 17 Mt. ix. 13.

476 16 P eodem *for* adae (adę F) 19 P. F. peccatorem indignum negligentem

[a] The first *t* of *tranquillitatem* seems to have been revived *Cerne*[c].

[b] *redemeris Cerne*[*]; *redimeres Cerne*[c] (*i* on *e* erased, and the final *i* changed to *e*).

[c] *torem* is interlined over *tricem* of *peccatricem Cerne*[c].

[d] *um* is interlined *Cerne*[c] over *na* of *indigna*.

[e] The second *e* of *neglegentia* has been erased and *i* placed over it *Cerne*[1]?; *tem* has been interlined *Cerne*[c] above *tia* of *neglegentia*.

[18] is to be found in P (Migne 101, col. 476) and in F f. 177*b* but the differences of reading are too considerable to be included here.

*f.* 56*b* et obnoxia[a] · tibi confiteor omnia mala quae egi in hoc saeculo · De dicto de facto siue de cogitationibus de omnibus ueniam peto · Erraui peccaui tamen té non negaui · quia scio et credo quoniam tú pius pater és · INdulge mihi christe té laudo té magnifico trinitas[b] · Tibi gratias ago in omnibus infirmitatibus meis · quia non habeo in alio spem nisi in té deus[c] Ad portam ecclesiae christi confugio · et ad faciem sanctorum tuorum prostratus indulgentiam peto · Pręco[d] et supplico tibi domine Ut mihi concedere[e] digneris pro tua misericordia et pietate tua[f] in fine mea et[g] illa hora[h] quando anima mea egressa erit á corpore[i] · Praesta mihi domine[k] rectum sensum rectum[l] mentem rectam fidem [m]rectam credulitatem · Ut mihi concedere digneris · Domine omnipotens exaudi mé Ut animam meam liberare digneris de inferno inferiori · Deus tú mé libera de igne inextinguibile[n] · Deus tú mé libera de poena infernali · Deus tú mé libera de uermis[o] inmortalibus

3 *Gelas. Sacr.* lib. III. 91; cf. O, Migne, *P. L.*, 101 553 "Domine, si in te peccaui, tamen te non dereliqui, deos alienos non adoraui." The idea also survives in the prayer "commendamus" of the present *Ordo commend. animae.* Cf. Paulinus Nolanus, Carmen VII. 39—43 (Hartel, Vol. II. p. 20). 17 Ps. lxxxv. 13.

[a] *um* has been interlined *Cerne*[c] over *ia* of *noxia*.
[b] *sancta* has been interlined *Cerne*[c] between *trinitas* and *tibi*.
[c] *meus Cerne*[c] has been written in the margin.
[d] *Pręco Cerne*[*]; *Pręcor Cerne*[c].
[e] *illam* has been interlined *Cerne*[c] between *ut* and *mihi*, and *tuam indulgentiam* between *mihi* and *concedere.*
[f] *tua* has been underpointed for deletion *Cerne*[c].
[g] *in* has been interlined *Cerne*[c] between *et* and *illa*.
[h] *maxime* has been interlined *Cerne*[c] between *hora* and *quando*.
[i] *meo* has been interlined *Cerne*[c] after *corpore*.
[k] *tunc* has been written in the inner margin *Cerne*[c].
[l] *u* of *rectum* is underpointed for deletion and *a* has been placed over it *Cerne*[1].
[m] *vel* is written in the outer margin before *rectam Cerne*[c].
[n] *inextinguibile Cerne*[*], *inextinguibili Cerne*[1]?
[o] *uermis Cerne*[*]; *uermibus*, *bus* on the erasure of the final *s*, *Cerne*[c].

Deus tú mé libera de protoplasto[a] satanae · Deus tú mé libera de supplicio aeterno · Deus tú mé libera de damnatione et confusione aeterna · Deus tú mé libera de tormenta[b] impiorum · Deus tú mé libera de angustia aeternali · Deus tu libera animam meam de tenebris exterioribus quia in té confido quoniam opus manuum tuarum sum · ne me dispicias[c] · Rogo sanctam mariam · Rogo uiginti quattuor seniores · Omnes sanctos patriarchas et prophetas tuos supplico · Omnes sanctos angelos tuos deprecor · Omnes sanctos á postolos tuos et martyres et confessores humi liter depraecor · Omnes sanctos electos tuos inuoco[d] in exitu meo · et in illa hora tremenda quando anima mea assumta exiet a corpore · Té rogo sancte michahel archangelus[e] · Qui ad animas suscipiendas accipisti[f] potestatem · Ut animam meam suscipere digneris a corpore meo · Libera eam[g] de potestate infernorum et de uia tenebrarum · Ut non appo nat leo et draco qui consuetus est[h] animas miserorum *f. 57a*

6 Mt. viii. 12, Ps. xxiv. 2. 7 Ps. cxxxvii. 8, Job x. 3. 13 Cf. *Rit. Rom.* "de Exequiis," "in die illa tremenda," cf. Libera *Offic. Defunctorum.* 15 Cf. *Brev. Rom.* Michaelmas Office. 17, 18 Cf. *Gelas. Sacr.* (ed. Wilson, p. 297, l. 29). 18 Ps. lxxxviii. 23.

[a] *frum þam frumcennedan* is interlined above *protoplasto.*
[b] *a* has been erased and *o* placed over the erasure.
[c] The first *i* of *dispicias* has been changed into *e* *Cerne*[1]?
[d] A sign refers to the lower margin in which the words *in auxilium et defensionem contra inimicos meos* are written *Cerne*[c].
[e] *us* has been erased and *e* placed over the erasure.
[f] The first *i* of *accipisti* changed to *e* *Cerne*[1].
[g] *us* has been interlined *Cerne*[c].
[h] *þe gewuna is* is written in the lower margin under *qui consuetus est.* Some attempt has been made to erase it.

*f.* 57*b* rapere et ad aeterna tormenta perducere · Deprẹcor té sancte petre apostole qui claues regni caelorum accepisti Ut portas paradisi mihi aperire digneris · Domine iesu christe filius sanctae mariae praeces tibi fundo · Ut anima mea[a] habeat misericordiam[b] et pietatem[c] quia in té spero christe redemptor mundi quando ego occursurus fuero[d] · Ut non sim expulsus a facie tua · quia non merear coronam uel ueniam inuenire nisi té auxiliante alme[e] christe...[f]

[**19**] *Oratio sancta ad Dominum.*

Domine iesu christe adoro té quando dixisti ante saecula fiat lux · et facta est lux · Lumen tuum fiat in mé salus · Domine ihesu christe adoro té quando meridie uocasti adam · et dixisti ubi és adam · depraecor clementiam tuam Ut ego ambulare merear in meridie Sed non in umbra mortis · Domine iesu christe adoro té quando diluuium transmisisti et de*le*sti[g] omne genus et noe iustum reseruasti propter iustitiam · depraecor maiestatem

2 Mt. xvi. 19. 12 Gen. i. 3. 14 Gen. iii. 8, 9. 16 Ps. lxxxvii. 7, Lc. i. 79. 18 Gen. vi. 9.

[a] *graciose* has been interlined *Cerne*[c].
[b] *tuam* has been interlined *Cerne*[c] after *misericordiam.*
[c] *inueniat apud te* has been interlined after *pietatem Cerne*[c].
[d] *coram te ad iudicium* has been interlined *Cerne*[c] after *fuero.*
[e] *iesu* has been interlined before *christe Cerne*[c].
[f] *saluator mundi* has been written below *christe Cerne*[c].
[g] The letters *le* of *delesti* are written over an erasure.

tuam ut me impium non deleas de memoria tua *f.* 58*a* pro ***impietatibus***[a] meis · Domine iesu christe adoro té quando faraonem mersisti et filios israhel liberasti · Depraecor magnitudinem Ut liberes mé a peccatis meis · Domine iesu christe adoro té in utero uirginis descendentem[b] et ex uirgine natum et in praesepe positum · et circumcisum depraecor té qui humilis uenisti ad crean dos nos · firma in mé humilitatem ueram · Domine iesu christe adoro té baptizatum quando aquas in uinum mutasti · Depraecor potentiam tuam Ut in mé impleas scientiam tuam · domine iesu christe adoro té quando extra portam unius uiduae filium reddidisti uiuum · Depraecor clementiam tuam Ut mé uiuifices[c] · Domine iesu christe adoro té mirabilia facientem innumerabiles caecos inluminantem · leprosos mundantem pa*r*ali tycos[d] curantem · dęmones effugantem · Depraecor poten tiam tuam Ut sicut illos emendasti a uari(i)s[e] infir mitatibus · Ita me emendare digneris ab sceleribus meis · Domine iesu christe adoro té lazarum suscitantem

6 Lc. ii. 12.

[a] *impietatibus* written upon an erasure ? *Cerne*[1].
[b] *discendentem* ? *Cerne**.
[c] A sign calls attention to the words *uel libera a damnatione uel pestifera morte* written in bottom margin *Cerne*[c].
[d] *pasalitycos* ? *Cerne**, the lower stroke of the *s* has been partially erased and the upper part changed into *r*.
[e] A second *i* has been interlined after the first in *uaris* *Cerne*[1].

*f.* 58*b*

et lacrimantem · Depraecor té ut mé resuscites ad uitam aeternam · et fiat in mé fons aquae uiuae salientis in uitam aeternam · Domine iesu christe adoro té in crucem[a] ascendentem* et spiniam[b] coronam portantem in capite · Depraecor ut ipsa crux liberet mé de angelo percutiente · Domine iesu christe adoro[c] (te) in cruce uulneratum · felle et aceto po tatum · Deprecor té[d] ut tua uulnera remedium siut animae meae[e] · Domine iesu christe adoro té in sepulchro positum[f] · depraecor té ut tua mors fiat mihi uita · Domine iesu chiiste adoro té des cendentem ad inferos · liberantem captiuos · Depraecor té ut[g] mé non demittas[h] introire ubi adam tibi dixit · ecce manus quae mé plasmauerunt† · et dixerunt alii quis est iste rex gloriae · Dominus uirtutum · scio quia ultra non hic discenderis[i] · Domine iesu christe adoro[k] té ascendentem in caelos seden tem ad dexteram patris[l] Depraecor[m] miserere mei · Domine iesu christe adoro té uenturum iudicaturum ·

2 Jn. iv. 14. 4 Jn. xix. 5. 6 2 Reg. xxiv. 16. 14 Ps. cxviii. 73, Job x. 8. 15 Ps. xxiii. 10. 17 Cf. Roman baptismal creed.

[a] A cross has been interlined *Cerne*[1].
[b] The second *i* has been changed to *e* *Cerne*[1]?
[c] *te* has been interlined *Cerne*[1]?
[d] The *t* of *te* has been revived *Cerne*[c].
[e] *meae* has been revived *Cerne*[c].
[f] The non-italicized letters of *posit*um seem to have been revived *Cerne*[c].
[g] *ibi* has been interlined *Cerne*[c].
[h] The *e* of *demittas* has been erased and *i* substituted *Cerne*[1]?
[i] The first *i* of *discenderis* has been changed into *e* *Cerne*[1]?
[k] The non-italicized letters of *ado*ro have been revived *Cerne*[c].
[l] *patris* has been revived *Cerne*[c].
[m] *te* has been interlined *Cerne*[c].

* Cf. Arund. 155, *f.* 172*a*, lines 7—23, for similar petitions.
† See p. 198, the Apocryphal prayers of Adam and Eve.

Té depraecor ut in tuo aduentu non intres in iudicium cum mé peccante Sed depraecor ante demitte[a] :— *f.* 59*a*

[20] *Oratio ad dominum.*

Domine deus qui non habes dominum sed omnia tua sunt condicione subiecta · Ne dispicias[b] mé indignum famulum tuum · Sed in numero seruorum tuorum mé conputes ante conspectum gloriae tuae · fac mé gaudere · Tu enim dixisti non ueni uocare iustos sed peccatores · et iterum nolo mortem peccatoris Sed ut conuertatur et uiuat · Ego domine té inspirante uolo conuertere[c] imple desiderium meum et dá praeteritorum ueniam delictorum · futurorum custodiam · uitiorum[d] emendationem · Ut uiam tuam gradiens ad té pium et inmensitatis dulcedinem dominum perueniam · qui propter genus humanum ad terras descendere dignatus és · et tuum praetiosum sanguinem fundendo gentes ad baptismi gratiam uocasti · et de errore gentilium liberasti · Ego infelix quod in baptismo pollicitus sum · nequaquam seruaui · penitet[e] egisse

1 Ps. cxlii. 2. 8 Mt. ix. 13. 9 Ezech. xxxiii. 11. Cf. *Reg. Ben.* Prol.

N *f.* 35*a* 3 *tit.* oratio alia 4 deus+omnipotens 5 tuae dicioni 6 famulorum *for* seruorum 7 conputas 8 *om* fac me gaudere 11 conuerte inple 12 *om* et futurorumque 14 dulcidinem (MS.) 15 humanum genus 16 discendere 18 gentili 19 seruam Paenitet+me

[a] *peccata mea quum iudicas* is interlined below *demitte Cerne*[c].
[b] The first *i* of *dispicias* has been changed into *e Cerne*[1].
[c] The last three letters of *conuertere* have been erased and *i* substituted *Cerne*[a].
[d] *uel praesentium* is interlined *Cerne*[c] after *uitiorum.*
[e] *me* has been interlined *Cerne*[c] after *penitet.*

f. 59b quod nequiter egi · Suscipe penitentis lacrimas · miserere misericors · INDulge quod feci et hoc praesta ne faciam · Tu conspicis domine pericula mea in qu*ibus*[a] consisto et quibus malis circumdatus sum quantisque per meritum meum premar ad uersitatibus libera mé protege mé et defende ut non rideant de me inimici mei · tú és deus meus sola spes mea · IN té solum confido de nullius hominum solacio spero · Guberna me ut pius pater ut post tantas talesque procellas saeculi undique saeuientes ad portum salutis aeternae Té duce merear peruenire et cum aliis quos eripuisti laudare · Té ó bone deus per infinita saecula saeculorum · Amen :—

[21] *Item sancta Oratio.*

Deus gloriae qui unus et uerus qui sol*us*[b] et iustus és in quo omnia · et sub quo omnia · per quem omnia facta sunt · exaudi mé domine orantem sicut exaudisti tres pueros in camino ignis · Exaudi mé orantem sicut exaudisti susannam · et liberasti eam de manu duorum inimicorum testium ·

7 Ps. xxiv. 3. 11 Cf. *Gelas.* I. 41, p. 76 "nauigantibus portum salutis indulgeat," also *Miss. Rom.* Feria vi[a] in Parasceue. 16 Jn. i. 3. Rom. xi. 36. 1 Cor. viii. 6. Coloss. i. 16 "per quem omnia facta sunt," cf. *Nicene Creed.* 17—119[2] Cf. *Rit. Roman.* Ordo Commendat. animae, "orationes in agone"; also *Gelas.* pp. 295—299.

N f. 35b 1 egi nequiter paenit 2 *om* et hoc 5 premor 6 libera me+salua me *om* et defende+me 7 *om* meus solus 10 seculi+huius 11 portam peruenire merear 12 *om* laudare te o 13 bone+iesu te laudare merear

O 604 14 *tit.* oratio Sancti Martini 16 *om second* et 18 *om* domine de *for* in 19 ignis +ardentis exaudi me orantem sicut exaudisti Jonam de uentre coeti 20 *om* duorum iniquorum *for* inimicorum

[a] The non-italicized letters of *qu*ibus are written over an erasure *Cerne*[c].
[b] The *u* of *solus* is written over an erasure *Cerne*[c].

Exaudi mé sicut exaudisti petrum in mare · et paulum in uinculis · parce animae meae · parce factis meis et cunctis criminibus meis · Digneris mihi domine donare sanctum intellectum qui té cognoscat sensum qui sentiat té animum qui té sapiat diligentiam quae té quaerat sapientiam quae té inueniat Animam quae té agnoscat uiscera quae té ament cor[a] quod té cogitet tactum qui té tangat Auditum qui té audiat · Oculos qui té uideant · Linguam quae té praedicet · conuersationem quae té[b] placeat · patientiam quae té susteneat[c] perseuerantiam[d] quae[e] (te) expectet · finem[f] perfectum · praesentiam tuam sanctam resurrectionem bonam retributionem · praesentet nobis dominus qui uiuit et regnat in saecula saeculorum Amen · *oratio* *f. 60a*

**[22]**

Auxiliatrix esto mihi *In nomine sanctę trinitatis* sancta trinitas · Tú és deus meus uerus · Tú és pater meus sanctus · Tu dominus meus pius · Tú rex meus magnus · Tú iudex meus iustus · Tu magister potius · Tu adiutor

12 "finem perfectum," cf. *Brev. Rom.* Compline prayer "uisita."

1 me+orantem mari 3 *om* et parce cunctis criminibus nostris *for* meis nostris+ qui regnas cum Patre et Filio in saecula

O 553 3 *tit.* oratio sancti Benedicti Digneris etc. 4 *om* domine donare+Pater pie et sancte *om* sanctum intelligat *for* cognoscat 5 te sentiat 7 animum qui te cognoscat 8 cogitet+ actum qui te augeat *om* tactum...tangat 11 tibi *for first* te 12 sustineat quae+te exspectet 14 retributionem+uitam aeternam · Amen *om* praesentet...saecul.

[a] *uel cor da mihi domine* is interlined *Cerne*[c].
[b] The *e* of *te* has been erased and *ibi* written over the erasure *Cerne*[1'].
[c] The first *e* of *susteneat* has been partially erased and changed into *i* *Cerne*[1'].
[d] *per* has been underpointed *Cerne*[c].
[e] *te* has been interlined *Cerne*[1'] before *expectet.*
[f] *uel dona mihi domine iesu* has been interlined before *finem* *Cerne*[c].

[22] is found in A *f.* 46*a* *tit. oratio sanctae mariae matris domini nostri.* The differences of reading are too considerable to be inserted here. It is also found in F (*f.* 179[a]) and P (col. 477); in both as part of [18]; and in a different and interesting form in T.

*f.* 60*b* meus oportunus · Tú meus medicus potentissimus · Tú dilectus meus pulcherrimus · Tú és panes[a] meus uiuus · Tú és sacerdos meus in aeternum · Tú és dux meus ad patriam · Tú és lux mea uera · Tú és dulcedu[b] mea sancta · Tu es patientia mea clara · Tú és simplicitas mea pura Tu es simplicitas mea pura[c] · Tú és unitas[d] mea catholica · Tú és concordia mea pacifica · Tú és custodia mea tota · Tu portia[e] mea bona · Tu salus mea sem piterna · Tu misericordia mea magna · Tú és patientia mea robustissima · Tú és uictima mea inmaculata · Tú és redemptio mea facta · Tú spes mea futura · Tu caritas mea perfecta · Tu uita mea perpetua · Té depraecor supplico[f] rogo ut per té ambulem Ad té perueniam in té requiescam et ad té resurgam exaudi mé domine qui uiuis et regnas in saecula saeculorum Amen :—

**[23]** *Item alia Oratio.*

Peccaui domine peccaui coram té et coram angelis tuis · fac misericordiam cum seruo tuo ·

2 Jn. vi. 51. 3 Ps. cix. 4. 4 Cf. Jn. i. 9. 9 Cf. Ps. cxli. 6. 18 Lc. xv. 21, Ps. l. 6. 19 Ps. cxviii. 124, Gen. xxiv. 12.

[a] *e* is underpointed for deletion and *i* placed over it *Cerne*[1].
[b] The final *u* of *dulcedu* has been changed into *o Cerne*[c].
[c] The repetition has been erased.
[d] *unitas* is underpointed for deletion and *fides* interlined above *Cerne*[c].
[e] The final *a* of *portia* is underpointed for deletion and tampered with, and *o* is placed above it *Cerne*[c].
[f] *uel* is interlined *Cerne*[c].

[23] is found in A *f.* 40*a* with considerable variations of text.

*f.* 61*a*

Tibi domine iustitia Tibi misericordia Sana me domine et sanabor saluum mé fác et saluus ero · quoniam laus mea tú és · quia non infernus non[a] confitebitur tibi neque mors laudabit té non expectabunt qui discendunt in lacum · U*erit*atem[b] tuam uiuens uiuens ipse confitebitur tibi sicut et ego hodie · INter cede pro mé peccatore sancte petre apostole domini nostri iesu christi princeps apostolorum pastor ani marum doctor gentium · INtercede pro me sancti[c] iohan nis[d] baptista ger*ua*si[e] et protasi · et sancti gregori papa · ambrosi hilari · Martine* et omnes sancti pontifices et omnes sanctae ęcclesiæ catholicę · obsecro uos per communionem uestram Ut mé seruulum uestrum ad iuuetis in omni adiutorio · Obsecro uos nouem ordines angelorum Ut intercedatis pro mé · Obsecro diuitias bonitatis tuae et patientiae tuæ et misericordiae iesu christi filii dei uiui saluator noster · Dum non uis mortem peccatoris Sed ut conuertatur et uiuat · Nec extinguis[f] lignum fumigans

1 Jer. xvii. 14. 3 Is. xxxviii. 18, 19. 8 1 Pet. ii. 25. princeps Apostolorum: doctor gentium, cf. *Brev. Rom.* Offices of S. Peter and S. Paul 29, 30 June. 15—p. 122, 4 in A f. 41*b*. 17 Mt. xvi. 16. 18 Ezech. xxxiii. 11. (*Reg. Ben.* prolog.) 19 Is. xlii. 3. Mt. xii. 20.

[a] *non* has been underpointed for deletion and afterwards erased.
[b] The non-italicized letters of *ueritatem* have been written apparently over an erasure *Cerne*[1].
[c] The *i* of *sancti* changed to *e Cerne*[c]. [d] The final *i* of iohannis changed to *e Cerne*[c].
[e] The non-italicized *u* of *geruasi* is written over an erasure *Cerne*[c].
[f] The second *i* of *extinguis* has been underpointed for deletion and *a* placed over it *Cerne*[1]?

* See the Ambrosian Canon Biasca MS. ed. Ceriani, p. 171 (and present *Miss. Ambr.*), cf. *Gelas.* III. 16, p. 238, n. 21. The changes of order from "Prot. et Gerv." and "Mart....Hilar." point probably to an intermediate source for *Cerne* not itself strictly Ambrosian. In *Sacr. Greg.* col. 97 "Prot. et Gerv."; in *Sacr. Gelas.* II. 24 "Gerbas. et Protas." [See Liturgical Notes after Appendix.]

*f.* 61*b* et arundinem quassatam non confringis[a] Ut facias mé sicut unum de mercennariis tuis et efficiar á té de seruo amicus Ut fiat uolun tas tua sicut in caelo et in terra:—

**[24]** *Oratio utilis.*

CoNfitebor[b] tibi pater domine caeli et terrae · omnia peccata mea quaecumque feci et gessi omnibus diebus uitae meae · Domine deus meus qui creasti mé · Omnia pec cata mea · Tú nosti indulge et miserere quia peccaui tibi · peccauimus cum patribus nostris in iuste egimus iniqui(ta)[c] tem fecimus · parce nobis domine · Ego patrem et filium et spiritum sanctum unicum dominum nostrum confiteor · Ueniam peto ante té pius deus pro omnibus peccatis meis quae commisi quia crimina agnosco · Deus propitius esto mihi peccatori · Memento mei domine dum ueneris in regno[d] tuo[e] non mé deseras deus non me derelinquas pius deus · Domine sancte pater qui solus et aeternus és · parce animae meae · parce malis meis · parce hereticis meis · parce peccatis

**2 Lc. xv. 19. 3 Cf. Jn. xv. 15. Mt. vi. 10. 6 Mt. xi. 25. 7 Ps. xxii. 6. 10 Ps. xl. 5. 11 Ps. cv. 6. 16 Lc. xviii. 13. Lc. xxiii. 42. 17 Ps. xxxvii. 22. 20 Job xiv. 16** ***parce peccatis meis.***

[a] *a* is placed over the last *i* of *confringis Cerne*[c].

[b] The letters *bo* of *confitebor* have almost disappeared owing to damp which has affected this folio and the next in many places.

[c] The letters *ta* have been interlined *Cerne*[1]?

[d] *u* has been placed over *o* of *regno* and *m* has been written in between it and *tuo Cerne*[1]?

[e] *ū* has been placed over *o* of *tuo Cerne*[1]?

atque criminibus meis · uisita infirmum cura egrotum · *f.* 62*a* Dá mihi bonam consummationem · Domine non secundum peccatum meum sed secundum mandatum · Domine non secundum meam auaritiam sed secundum tuam iustitiam · Domine tu liberasti tres pueros de camino ignis ardentis · Libera animam meam de peccatis meis exsurge domine adiuua nos et libera nos propter nomen tuum :—

**[25]** *Oratio sancta.*

Domine deus meus confiteor[a] tibi delicta mea · peccaui coram té et coram angelis tuis · et multiplicata sunt delicta mea · Uelut arena quae est in litore maris · Tamen pro tua pietate miserere mei deus · Ne me perire patiaris · Ne auertas faciem tuam á mé · Quia non pro iustitia mea peto misericordiam tuam · Sed propter misericordiam tuam · Respice ad me domine de sancta sede maiestatis tuae et tenebras cordis mei radio splendoris tui inlumina · protege mé domine scuto ueritatis tuae ac fidei tuae Ut me diaboli ignita

2 Ps. cii. 10. 5 Dan. iii. cf. *Rit. Rom.* ordo commend. animae. See p. 118, 17. 6 Ps. cxiv. 4. 7 Ps. xliii. 26. 11 Lc. xv. 21. 12 Gen. xxii. 17. 15 Ps. xxvi. 9, cf. Tit. iii. 5. 17 Bar. ii. 16, Mt. xix. 28. 18 *Sacr. Gelas.* lib. II. 83. 19 Eph. vi. 16.

[a] An attempt has been made to bring down the first stroke of the *n*-shaped *r* below the line.

*f.* 62*b* iacula non[a] penitre*nt*[b] · Miserere mei saluator mundi
qui regnas in saecula saeculorum · Amen :—

**[26]** *Oratio sancta sequitur.*

Heloi heloi domine mi adiuro té
custodi mé diligam té INstrue mé dei agne iesu
magne · Tu dignare mé saluare · Deus uere miserere ·
adiuuare conseruare · Rex sanctorum angelorum · Custodi
mé amantem té · In té credo deo uero · Permanente
nunc et ante · Sine fine sanctae trinae · Deus unus et
non solus · Unitas triplex · Té depraecor[c] merita
Ne inputas[d] peccata praeterita · Deus dele delicta
praesentia · Parimodo multa *in*min*e*ntia[e] · Ut extinguas
maligni iacula · Ut sim sanus hic[f] et in futuro saeculo · Amen · · ·

**[27]** *Oratio sancta ad dominum.*

Adiuua mé domine sancte pater
omnipotens aeterne deus · Obsecro té per unigenitum
filium tuum dominum nostrum iesum christum et per[g] passionem[h] et
resurrectionem et ascensionem eius · et piam postulati
onem spiritus sancti paracl*i*ti[i] deprę̨cor · exaudi me domine
miserator et misericors · et per laudes aeternas et auxi
lia beatorum angelorum tuorum · et archangelorum

3 Mc. xv. 34. 13, 14 Cf. *Sacr. Gelas.* III. 16. Canon, *Greg.* and *Miss. Rom.* 15 Cf. *Sacr. Gelas.* lib. III. 16, Canon Actionis; *Greg.*; also *Miss. Rom.* Preface to Canon Missae. 20 Ps. cii. 8, cxliv. 8. Cf. *Sacr. Gelas.* III. 37 (second collect).

[a] *me* has been interlined between *non* and *penitrent Cerne*[c].

[b] The *i* of *penitrent* has been changed to *e Cerne*[1] and the non-italicized letters of *penitre*nt are written over an erasure *Cerne*[c]; *penitret* ? *Cerne**.

[c] The words *per uirginis marie et sanctorum tuorum* have been interlined *Cerne*[c] between *depraecor* and *merita*.

[d] *mihi* interlined before *peccata Cerne*[c].

[e] in*minentia*. The non-italicized letters are written over erasures.

[f] The words *et in saecula amen* have been interlined *Cerne*[c] between *hic* and *et*.

[g] *et per* have been underpointed for deletion and the words *et per eius incarnacione* have been interlined *Cerne*[c].

[h] The final letters *em* of *passionem* have been revived *Cerne*[c] and the *et* which follows has been underpointed for deletion *Cerne*[c].

[i] The first *i* of *paracliti* has been placed upon an erasure *paracleti* ? *Cerne**.

[26] In a rough metre, sometimes rhymed.

uirtutum et potestatum propitius esto peccatis meis et libera me propter nomen tuum et perpetua praecatione principatum[a] et dominationum thronorum cherubin et seraphin · Eripe me deus exercituum ab inimicis meis et[b] uniuersa peccatorum co(gi)tatione[c] purifica · et per orationes pa triarcharum et prophetarum · Protege me pater miseri cordiarum et[d] perennem castitatem[e] · beatae mariae tuae genetricis semperque uirginis · et omnium uirginum interuentione saluum mé fac heli heloim[f] et[g] sanctorum infant(i)um[h] innocentum · INtercessione[i] clarissima[i] castiga corpus et animam meam · et per merita beatorum aposto lorum tuorum ac martyrum · praetende mihi mise ricordiam tuam clementissime deus · Omniumque sanctorum supplicatione perenni · parce mihi et miserere meque semper ab hostiis[k] antiqui temtationibus[l] et ab omni per turbatione · Conseruare dignare domine[m] uirtutum qui uiuis et regnas per infinita saecula saeculorum · · · *f.* 63*a*

**[28]** *Item alia.*

Deus inmortali[n] praesidium omnium postulantium liberatio supplicum · pax rogantium

1 Ps. lxxviii. 9. Cf. *Sacr. Gelas.* III. 87 (second collect). Ps. xliii. 26. 4 Ps. lviii. 2. 6 2 Cor. i. 3. 9 Ps. iii. 7. 12 praetende Dñe misericord. tuam, *Gelas.* III. 106. 15, 16 Cf. *Gelas.* III. 16 also I. 28; *Greg.*, *Miss. Rom.*, Canon Missae 16 Ps. lxxix. 5. 19 Deus inmort. praesid....mundantur, p. 126, 6; *Greg.* Suppl. (Muratori) col. 155 (see "The Earliest Roman Mass-Book" *Dublin Review*, October 1896, by Edmund Bishop); and the *Sacr. Godelgaudi* (A.D. 798—800) in Ord. Bapt. (Ulysse Chevalier, "Bibl. Liturg." VII. p. 347).

N *f.* 34*b* 19 inmortale (presidium)

[a] A second *u* has been added in margin *Cerne*[1]? [b] *ab* has been interlined *Cerne*[c].

[c] *g*? has been erased and the *i* turned into the second stroke of an *n*, and an attempt has been made to turn the second *t* into *g*; thus giving *contagione Cerne*[c].

[d] *per* has been interlined *Cerne*[c] between *et* and *perennem*.

[e] The words *michi tribue et* have been interlined *Cerne*[1]? between *caritatem* and *beatae* (underpointed *Cerne*[c]). [f] *deus meus* interlined *Cerne*[c] after *heloim* the final *m* of which has been erased.

[g] *per* has been intèrlined, *Cerne*[c], between *et* and *sanctorum*. [h] *i* interlined *Cerne*[1].

[i] The sign for *m* has been placed over the final *e* of *intercessione* and over the final *a* of *clarissima Cerne*[c]. [k] The first *i* of *hostiis* has been erased.

[l] *p* has been interlined between the *m* and *t* of *temtationibus Cerne*[c].

[m] *deus* has been interlined after *domine Cerne*[c].

[n] The final *i* of *inmortali* has been changed to *e Cerne*[1]?

*f.* 63*b* Uita credentium · Resurrectio mortuorum · spes fidelium · Gloriatio humilium · beatitudo iustorum · qui plenitudinem mandatorum in tua proximique amore sancxisti · Hanc nobis gratiam largire propitius · Ut qui in multis offendimus · Tua caritas in nobis abundet per quam peccata mundantur :—

[29] *Alia item.*

Pater et filius et spiritus sanctus et sancta trinitas adiuro té per maiestatem tuam · Ut exaudias me de caelo in pietate tua · et miseriaris[a] mihi in omni misericordia tua in sempiternum · et obsecro omnes sanctos angelos et archangelos · uirtutes dominationes · principatus · potestates · thron*os*[b] · cherubin · et seraphin · Ut intercedant pro me peccatore apud iustum iudicem · Ut dimittat mihi peccata mea · et depraecor michahelem archangelum sanctum et gloriosum · gabrihel et raphahel · Urihel · Ut suscipiant animam meam in nouissimo die · et perducant eam ad[c] (a)moenitatem paradisi · similiter et obsecro per deum patrem caeli et terrae omnes patriarchas prophetas apostolos

5 Jac. iii. 2. 2 Thess. i. 3. 9 2 Par. vi. 25 etc. 14 2 Tim. iv. 8. 18 Cf. *Rit. Rom.* ordo commend. animae 19 Mt. xi. 25.

N *f.* 34*b* 3 sanxisti 6 mundantur + per dn̄m

[a] The middle *i* of *miseriaris* has been changed into *e Cerne*¹?
[b] The non-italicised letters of *thronos* are written over an erasure *Cerne*ᶜ. *throni*? *Cerne**.
[c] *a* interlined *Cerne*¹? between *ad* and *m*.

[29] This prayer is found substantially in D f. 4ᵃ. It runs as follows: Pater et filius et spiritus sanctus illa sancta trinitas esto mihi adiutrix. Simul obsecro angelos archangelos uirtutes potestates principatus dominationes thronos chirubin et serabin ut intercedant pro me peccatri (D*, peccatori Dᶜ) apud iustum iudicem ut demittet omnia peccata mea. Michaelem sanctum gloriosum deprecor. Rafael et uriel gabriel et raguel heremiel et azael ut suscipiant animam meam in nouissimo die cum choro angelorum et perducent eam ad amoenitatem paradisi.

Martyres · Confessores · Uirgines · Uiduas · Innocentes et *f.* 64*a* omnes sanctos dei · Ut intercedant pro me in omni tempore · Rogo petrum et paulum · andream et iacobum · Iohannem et thomam iacobum · et philippum · bartholomeum · et mattheum Simonem et thaddeum . et omnes exercitus caelestes · Ut in die iudicii adiuuent me ut anima mea laeta aspiciat deum patrem omnipotentem et dominum nostrum iesum christum et saluatorem mundi · qui uiuit et regnat in saecula saeculorum · · ·

**[30]** *Oratio de apostolis sanctis.*

Domine iesu christe · qui dedisti potestatem apostolis tuis · Infirmos curare · Mortuos suscitare · Leprosos mundare · Demones iecere[a] · da mihi ueram humilitatem et fidem firmam et patientiam in tribulationibus · et salutem mentis et corporis · et constitue in corde meo cogitationes sanctas · et dirige pedes meos in uiam pacis · Ut habeam in conuersatione iustitiam in moribus disciplinam · et in omnibus initium semper sapientiae[b] timorem tuum · O reconciliator[c] humani generis · obsecro té propter nomen tuum per orationes apostolorum tuorum

3—5 This Order of Aps. is as in Rom. Canon. Cf. cum omni militia caelest exercitus *Sacr. Greg.* (Mur. 8) and *Miss. Rom.* pref. Xmas. and Epiph.—not in *Gelas.* 8 Jn. iv. 42. 10 Mc. iii. 15. 11 Mt. x. 8. 13 Rom. xii. 12. 13, 14 *Sacr. Gelas.* 507, 576, 701, *Sacr. Greg.* 33, 38, 48, 253†, 254†, and *Miss. Rom.* IV. p. Epiph. etc. 15 Lc. i. 79. 17 Ps. cx. 10.

F *f.* 184*a* *tit* oratio ad XII. apostolos 12 effugare 13 *om* et pat. in trib. ac *for third* et 14 *om second* et *and read* Inspira domine cordi meo 15 *om* pedes meos *and read* me 17 *om* semper sapientię + id est 19 tuum + et

[a] *iecere Cerne**; *eicere Cerne^c*. The first *e* of *iecere* has been erased, and another *e* has been placed before the *i Cerne^1*?

[b] *uel* has been interlined between *sapientiae* and *timorem Cerne^c*. [c] *Ore conciliator* (*Cod*).

D [29] Petrum rogo et paulum andream et iacobum iohannem et thomam bartholomeum et matheum philippum et iacobum simonem et tatheum (*f.* 4*b*) ut adiubant mihi in die iudicii ut lęta anima mea aspiciat purissimam diuinitatem. Rogo iohannem et clementem gregorium et benedictum martinum et laurentem stephanum et georgium ut adiubant mihi in omni tempore. Omnes sancti et martyres orate pro me.

[30] This prayer is the same as [69], p. 166.

† Cf. Art. *Kyrie Eleison* by Edmund Bishop (*Downside Review*, vol. XIX. p. 53).

*f.* 64*b* Exaudi me deus sanctus israhel et omnia uitiorum meorum mala · Multitudine misericordię mortifica · Meque donis tuis interius exteriusque restaura · et tenebras cordis mei lumine tuae claritatis INlustra perenne[a] · Et per auxilia beatorum apostolorum tuorum fidelissima confirma fragilitatem meam et mihi contra mundi pericula prębe firmamentum · et custodi mé contra hostes meos uisibiles et inuisibiles · O rex gloriae et domine deus uirtutum · INprimis quidem pietatem tuam peto · Per merita beati petri apostoli tui · Dá mihi prudentiam diligere iustitiam · et odire iniquitatem · IN uerbis in factis et cogitationibus meis · Per merita beati pauli apostoli tui · Dá mihi fidei speique et caritatis augmentum · Ut té credam cognoscam et diligam ex omnibus uiribus meis · et per merita beati andreae apostoli tui · Dá mihi uirtutem et fortitudinem omnes inimicos meos superare · Cum tua sanctae protectione trinitatis · Et per merita beati iacobi apostoli · Dá mihi uictoriam semper super aduersarios meos in uirtute tua filii[b] dei uiui depraecor · Et per

2 Ps. v. 8 etc. 3 interius exteriusque (custodi), *Sacr. Greg.* (Muratori col. 35), *Miss. Rom.* Dominica II. in Quad. 3, 4 See p. 123, 18. 4 *Sacr. Greg.* (Muratori col. 32). 8 O Rex gloriae...uirtutum, cf. Migne 78, 781 (saec. IX.), *Brev. Rom.* Ascension Day Antiph. (Ven. Bede, Migne 90 col. 64). 11 Ps. xliv. 8 13 Da...augmentum, *Sacr. Gelas.* lib. III. 9, *Sacr. Greg.* suppl. 171, and hence in *Miss. Rom.* Dominica XIII. post Pentec. (cf. *Greg.* 10) 14 Lc. x. 27.

F 1 deus + et 1, 2 et omnem uitiorum meorum multitudinem mortifica 4 claritatis tuę illustra *om* perenne 5 ac *for* et *om* beatorum 7 prebe 8 glorię 9 *om* deus *om* quidem 11 iustitiam diligere 12 et + in *om* meis et per tui + dñe 13 *om* que credam + te 14 diligam *after* meis 15 mihi + dñe 16 ut omnes meos + ualeam *om* tua 17 sanctę trin. protec. sancti *for* beati 18 apostoli + tui mihi + dñe *om* semper *and read* contra hostes uisibiles et inuisibiles *om* super...depraecor

[a] The final *e* of *perenne* has been erased, and *i* placed on the erasure *Cerne*[c].
[b] The final *i* of *filii* has been erased.

f. 65a

merita sancti iohannis apostoli et euangelistae multiplica gratiam tuam in me miserator · Ut uolunta(t)e[a] uigeam et proficiam in uoluntatem tuam · Et per merita beati thomę apostoli tui · Dá mihi spiritalem intellectum et scientiam · Ut tibi uiuere ualeam et in uiis tuis ambulem et in té per maneam · Et per merita beati iacobi apostoli tui · prae tende mihi dexteram caelestis auxilii super omnes habitan tes in habitaculis meis · et propitius estu[b] nobis Amen · Et per merita sancti philippi apostoli tui · Concede mihi pacem et tranquillitatem in temporibus meis · et per merita beati bartholomei apostoli tui · Té depraecor · Ut omnes actos[c] meos et memet ipsum in felicitate et inco lumitate[d] custodias · et per merita sancti matthei apostoli tui et euangelistae · Praesta mihi piissime ut et ego per inspirationem tui sancti spiritus á morte resurgere merear · Et per merita[e] sanctorum apostolorum tuorum simonis[e] et thaddei Dá mihi potesta tem in[e] ferni tenebras ét (in)mortales[f] uermes[e] euadere et aeterna praemia

5 Ps. cxxvii. 1. 6, 7 *Sacr. Greg.* 43, 252. 7 *Sacr. Gelas.* III. 76; *Miss. Rom.* Benedictio aquae. 10 *Sacr. Greg.* 257, suppl. *Greg.* 159, *Miss. Rom.* Dominica II. post Epiph. 18, 19 Cf. Mc. ix. 45.

F f. 185 1 apostoli + tui euangelistę multiplica + domine 2 miseratus uoluntarię 3 et tuam in omnibus uoluntatem perficiam 4 mihi + domine spiritualem 5 iugiter *before* in te 7 pretende + dñe cęlestis *om* super o. h. in h. meis 8 esto mihi peccatori *for* nobis *om* Amen 9 tui + dñe 10 *om first* et tranquillitatem + et salutem ut ea quę tibi placita sunt omni dilectione perficiam *om* in temporibus meis 11 depraecor + dñe 12, 13 *for* ut...custodias, ut mé et omnia quę ad me tua largitione pertinent longa felicitate et incolomitate secundum tuam misericordiam custodias 13 mathei 14 euangelistę presta piissime + dñe *om* et ego 15 *om* tui morte + animę 17 Symonis Taddei 17—19 mihi + domine gratiam et misericordiam tuam ut inferni tenebras ualeam euadere et ad aeterna premia té annuente peruenire *for* potestatem...praemia

[a] The second *t* is placed between the *a* and *e* of *uoluntate* above the line *Cerne*[1].

[b] The final *u* of *estu* has been changed to *o* and the whole word has been revived *Cerne*[c].

[c] *u* has been placed over the *o* of *actos* *Cerne*[c].

[d] An attempt has been made to change the *u* of *incolumitate* into *o* *Cerne*[c].

[e] A flaw in the MS. A circle has been cut out of the vellum dividing the first words of the four last lines from those which follow them.

[f] *in* has been interlined *Cerne*[1] above *mortales*.

*f.* 65*b* promerere[a] per té christe iesu · Tu dixisti discipulis tuis · Petite et dabitur uobis · quaerite et inuenietis pulsate et aperietur uobis · Ego in nomine tuo peto iesu redemtor · Ut tu deum patrem petas et donetur mihi indulgentia · Uultum tuum domine requiram · adiuua mé ut inueniam et uideam · Ego pulso pręcibus aures misericordiæ tuae · Domine deus aperi mihi portas paradisi post obitum meum · Ut in electorum tuorum numero mihi requiescere liceat · Coram té christe et coram angelis tuis · Exaudi mé adiuua mé · Trahe mé post té · Curremus in odorem unguentorum tuorum · deus meus in auxilium meum respice · Ne derelinquas mé domine quem ad imaginem tuam et similitudinem condidisti · Neque dispicias[b] me quem prętiosa[c] pignore tui sacro sancti sanguinis in cruce conparasti Qui clamasti caelitus ad patrem tuum omnipotentem pro apostolis tuis supplicans et sanctis ita dicens · Non pro his autem tantum rogo · Sed et pro eis qui credituri sunt

2 Mt. vii. 7. 5 Ps. xxvi. 8. 6 Cf. *Sacr. Greg.* 169, 251. 10 Cant. i. 3. 11 Ps. lxx. 12. 12 Ps. xxvi. 9. 13 Gen. i. 26. 14 Ps. xxvi. 9. Te Deum (1 Pet. i. 19). 18 Jn. xvii. 20.

F 1 *om* promerere p. t. ch. iesu Tu+dñe apostolis *for* discipulis 2 querite *om* pulsate et a. uobis 3 Ecce ego peto in nomine tuo iesu redemptor pie 4 *om* ut tu d. p. p. et d. m. indulgentia 5 et *before* uultum requiro me+dñe 6 optineam *for* uideam+quicquid ad bonum tota deuotione exposco praecibus+meis aures+tuę misericordiae ds̄ *for* tuae 7 *om* Domine deus paradysi 8 requiescere mihi 9 tuis+amen 10 *first* me+dñe *second* me+christe 11 odore 13 tuam *after* similitudinem 14 despicias pretiosissimo 15 comparasti 16 *om* caelitus 17 supplicando 18 *om* et sanctis ita *om* autem 19 rogo+pater *om* et

[a] The final *e* of *promerere* has been erased and *i* placed upon the erasure *Cerne*[1]?
[b] The first *i* of *dispicias* has been changed to *e* *Cerne*[1].
[c] The final *a*? of *pretiosa* has been erased and *o* placed upon the erasure *Cerne*[2].

per uerbum eorum in mé *f. 66a*

[31] *Incipit rithmon*

Sancte sator
suffragator
Legum lator
largus dator
Iure pollens
es qui potens
Nunc in ęthra
firma petra
A quo creta
cuncta freta
Quae aplustra
ferunt flustra
Quando celox
currit uelox
Cuius numen
creuit lumen
Simul solum
supra polum

Pręci[a] posco
prout nosco
Caeli arce
christe parce
Et pi acla
dira iacla
Trude tetra
tua scethra
Quae capesso
et fa cesso
İN hoc sexu
sarci nexu
Christi umbo
meo lumbo
Sit ut atro
cedat latro
Mox sugmento
fraudu lento

Pater parmę
procul arma
Arce hostis
uti costis
IMO corde
sine sorde
Tum deinceps
trux et anceps
Cata pulta
cadat multa
Alma tutrix
atque nutrix
Fulce manus
me ut sanus
Corde reo
pro ut queo
Christo theo
qui est leo ·

F 1 me + the addition to be found in No. 69, which is a repetition of No. 30. See p. 166.

[31.] Daniel, *Thesaurus Hymnologicus*, IV. p. 126. It is found in Mone, *Lateinische Hymnen des Mittelalters*, I. 365. The first column is to be read through before going on to the second

Daniel *2nd column* 3 prece (Mone's MSS. 'preci') 5 coeliarche 7 piacla 10 cetra 12 facesso 15 Christe 17 sis 20 fraudulento

*3rd column* 3 parma 6 ut e costis 7 immo 9 tunc 11 catapulta 12 cedat 15 fulci 16 mi *for* me 18 prout 19 Θεῷ

[a] The *i* of *preci* has been changed to *e* *Cerne*[1]' The whole word seems to have been written by the original hand on an erasure. The same remark refers to *posco* (1), *suffragator* (2) and *prout* (2).

f. 66b

Dicam deo
gratis geo
Sicque beo
me ab eo

[32] *Incipit hrithmon*

Christum peto
christum prȩco
Christo reddo
corde laeto
Gratis homo
imo fono
Uti latro
tetro metro
Pendens ligno
petit regno
Fore uiso
para diso
INcla lisso
in a bysso
Hoste truso

ac de liso
Sic et ego
quantum queo
Manus deo
leuo meo
Quocum reuo
fruar eo
Gignans chio
patri pio
Flatus riuo
quando uiuo
Sarcem turno
pauli[b] culmo
Uti uideo
stirpem limeo
Altum caelum
qui creauit
Terras atque
ȩquora :—

[33] *Oratio sancta* ·

FIat mihi quȩsso domine · fides firma in corde galea sa lutis in capite · Signum christi in fronte uerbum ueritatis in ore · Uoluntas bona in mente · Praecinxtio[a] castitatis in circuitu · Honestas actionis in opere · sobrietas in consuetudine · humilitas in prosperitati[c] · Spem in creatorem Amor uitae aeternȩ perseuerantia usque In finem · Amen:—

*col.* 3 4 Is. lix. 17. 8 2 Tim. ii. 15.

Daniel O (553) *column* 1 2 grates
*column* 3 *tit.* alia oratio 10 mente + dilectio Dei in pectore 11 præcinctio 13 in actione 15 conscientia *for* consuetudine 16 prosperitate + patientia in tribulatione 17 Spes in Creatore, perseuerantia usque in finem, amor uitæ æternæ Præstante Domino *om* Amen

[a] *x* erased and *c* inserted *Cerne*[1]?
[b] The upper stroke of an *l* has been erased above the first stroke of the *u* of *pauli*.
[c] The final *i* of *prosperitati* has been changed to *e* *Cerne*[1]?

[32] Title inserted thus between the lines *Cerne*[1].

[34] *Oratio sancta ad dominum* *f.* 67*a*

In primis obsecro supplex obnixis prȩcibus · Summam et gloriosam maiestatem dei · atque inclytam sanctae et indiuiduae trinitatis almitatem · Ut me miserum indignumque homunculum exaudire digneris · Deum patrem deprecor omnipotentem qui creauit caelum et terram mare et omnia quae in eis sunt · Qui est in omnibus et super omnia deus benedictus in saecula · Ut dimittat mihi omnia peccata mea atque crimina quae feci · A cunabulis[a] iuuentutis meæ usque in hanc aetatis horam · IN factis in uerbis in cogitationibus in uisu in risu in auditu in tactu olfactuque[b] uellens[c] nolens · sciens nesciensque in spiritu uel in corpore delinquens commissi[d] · Rogo similiter aeternum dei filium deum omnipotentem · Qui est et qui erat et qui uenturus est iudicare uiuos ac mortuos merens[e] misericordem regem saluatorem mundi · Cui omni genu flectitur caelestium et terrestrium et infernorum · et omnis lingua confiteatur · Quia dominus est iesus christus in gloria dei patris · ut ignoscat delicta iuuentutis et ignorantiȩ

6 Exod. xx. 11, Act. iv. 24. 8, 9 Rom. ix. 5. 15 Apoc. i. 4. 16 1 Pet. iv. 5, cf. Nicene Creed. 17—20 Phil. ii. 10, 11. 20 Ps. xxiv. 7.

A *f.* 17*a* *tit.* oratio sancti hugbaldi abbatis 2 precibus 3 sanctæ indiuiduaeque 6 humunculum dignetur deum omnipotentem patrem deprecor 9 sȩcula 10 conabulis A* cunabulis A¹? (u *interlined over erased* o) (meae) 11 *om* in cogitationibus A*+in cogitat. A^c (*interlined*) 12 risu+in gressu tacto olfactoque 13 (uellens) nollens 14 commisi 16 mortuos +et saeculum per ignem merens+ac dolens peto 17 flectatur 20 patris+amen

[a] The first *u* of *cunabulis* is the v-shaped *u* generally made use of by the correcting hand *Cerne*¹.

[b] The *u* of *olfactuque* has been changed into *o* *Cerne*^c.

[c] The first *e* of *uellens* has been erased and *o* placed upon the erasure; the first *l* has also been erased: *uolens Cerne*^c.

[d] The first *s* of *commissi* has been erased.

[e] *obsecro* has been interlined *Cerne*^c between *merens* and *misericordem*.

*f.* 67*b* meae et secundum magnam misericordiam suam memor sit mei deus · Adiuro humiliter bis terque repetens summum sanctum spiritum paracletum[a] deum omnipotentem · Qui in luminat omnem hominem uenientem in hunc mundum · Ut consoletur me et incolumem[b] custodiat in aeuum · Atque eiusdem sui sancti spiritus dona largire[c] dignetur Spiritum sapientiae et intellectus · Spiritum consilii et forti tudinis · Spiritum scientiae et pietatis[d] spiritum timoris domini nostri iesu christi[e] :—

[35] *Item Oratio Sancta*

Sancta trinitas et uera unitas omnipotens sempiternae deus · spes unica mundi · qui fecisti caelum et terram mare et omnia quae in eis sunt · qui fundasti montes inmobiles · Tua sunt omnia regna caelorum in tuam sanctam ac singularem custodiam · et in tuas domine iesu christe manus me totum commendo corpus et ani mam meam · Cogitationes et opera uerba et facta in prosperis et in aduersis · et omnes actos[f] meos omnesque sensus meos et uirginitatem meam · et ut auctorita tem imperii mei mecum regendo dispones domine iesu christe ·

1 Ps. l. 8. 4 Jn. i. 9. 7 Is. xi. 23. 11 Exod. xx. 11. Act. iv. 24. 15 Cf. Lc. xxiii. 46.

A 1 *om* et *om* magnam A* secundum + magnam A[c] 2 deus *interlined* A[1] 5 me + in aeternum 6 atque + mihi 10 xp̄i + qui uiuit et regnat in secula seculorum

K 10 *tit.* Oratio Sancti Augustini 11 atque induisa *for* et uera 12 qui caelum et terram
p. 4 fecisti 13 *om* mare et omnia quae in eis sunt 14 regna + terræ atque 15 et *for* ac *om* et in tuas d. iesu c. m. me totum 16 commendo + animam meam quoque *for* et animam meam 17 ac *for* et opera *om* et facta i. p. et in aduersis et 18 atque *for second* et actus *om* omnesque...dn̄e ihū xp̄e *and read* ut me a malignis spiritibus defendas, et in eorum potestatem transire non sinas, neque hic neque in futuro

[a] The *e* of *paracletum* has been changed to *i Cerne*[c].

[b] The *u* of *incolumem* has been changed to *o*, and then later the *o* has been underpointed for deletion, and *u* placed above it. [c] *mihi* interlined *Cerne*[c] between *largire* and *dignetur*.

[d] *et* has been interlined *Cerne*[c] between *pietatis* and *spiritum*.

[e] *qui cum patre et eodem spiritu sancto uiuit et regnat deus* interlined *Cerne*[c].

[f] *u* has been placed over *o* of *actos Cerne*[1].

et custodias me diebus ac noctibus horis atque momentis ab omni pullutione[a] et ab omni malo et ab inmundis spiritibus · Amen :— *f.* 68*a*

**[36]** *Alia Item* ·

OMnipotens dilectissime deus sanctissime atque amantis sime pater · obsecro té per unigenitum filium tuum dominum nostrum iesum christum · Ut me nunquam in[b] eorum tradas potestatem aduersariorum · Nec hic nec in futuro saeculo · Sed spiritum sanctum tuum et gratiam tuam atque defensionem ac misericordiam piumque auxilium mecum in omni hora esse concedas · et adscribes nomen meum in libro uitae · Tu ipse ut nulla umquam obliuione deleatur Sed perpetuae memoriae seruetur · per te ipsum dominum nostrum iesum christum · Tibi enim gloria et honor et potestas et imperium per omnia saecula saeculorum Amen :—

**[37]** *Laus Christi*

Christus primogenitus ex ore procedens patris · Christus unigenitus consubstan tialis patri filius · Christus · A et Ω · Initium et finis · Christus cum patre ponens angelorum agmina superbis

1 See Antiph. Bangor I. f. 35 v. col. 1, line 22    11, 12 Cf. Phil. iv. 3.    14 1 Tim. vi. 16, 1 Pet. iv. 11, Apoc. i. 6 and v. 13.    19 Eccl. xxiv. 5 (Mt. iv. 4).    Nicene Creed. 20 Apoc. i. 8.

K    1 *om* et custodias...spiritibus *and read* sed gratiam tuam in omni hora adesse concedas qui uiuis et regnas in secula seculorum

Cott. MS. Titus D XXVII. *f.* 89*a*    4 *tit.* Salutatio Crucis Deuota    6 adiuro *for* obsecro    7 *om* iesum christum *and read* et per signum salutifere crucis tuae numquam inimicorum *for* in eorum    8 tradas + in    10 hac *for* ac    piumque + tuum    11 adscribas    12 uite    13 perpetuę memorie    14 *om* gloria et    15 *om first* et    16 *om* Amen

[a] The first *u* of *pullutione* has been changed to *o* Cerne[c].

[b] *meorum* interlined faintly in a late hand between *in* and *eorum*.

*f.* 68*b* resistens humilibus autem dans gratiam · christus in principio cum patre omnia simul creans · Christus ab angelis et archangelis pronuntiatus · Christus á patriarchis et prophetis praedictus · Christus a patre misus[a] ueniens in uterum uirginis adsumere carnem · Christus natus uerbum et sapientia patris · Christus in mundum ueniens uerus homo uerus deus · Christus in praesepio declinatus ab angelis pro clamatus a pastoribus adoratus · Christus circumcisus octo dierum infans · Christus a stella demonstratus a magis muneribus honoratus · Christus in templo a symeone susceptos[b] · Christus ab herode persecutus in aegyptum pergens · Christus in iudeam reuersus in nazareth · Christus á iohanne praedi catus · in iordane baptizatus · Christus filius dei decla ratus sancto desuper adueniente spiritu · Christus hierimum[c] petens ieiunans diabulum[d] uincens · Christus docens uiam ueritatis et lumen uitae ostendens · Christus signa et prodigia a saeculis inaudita faciens · Christus passus sputa fla gella sustinens · Christus crucifixus inclinato capite

1 Jac. iv. 6 (1 Pet. v. 5). 6 1 Cor. i. 24. 18 Jn. xix. 30.

[a] An *s* has been interlined *Cerne*[c] before the middle *s* of *misus*.
[b] *u* placed over the *o* of *susceptos Cerne*[1]?
[c] The first *i* of *hierimum* has been underpointed for deletion.
[d] The middle *u* of *diabulum* has been changed to *o Cerne*[c].

tradidit spiritum · Christus sepultus caro eius in spe requi escens · Christus rex gloriæ ad inferna descendens uitam beatis tribuens · Christus surgens mortuorum primo genitus · Christus latus et uulnera ostendens ab apostolis rex et dominus appellatus · Christus alta caelorum ascen dens a patre glorificatus · Christus sedens ad dexteram dei patris · Christus uita uia ueritatis · Christus spiritum sanctum paracletum[a] super apostolos mittens · Christus longani mis patiens et multum misericors · Christus in maiestate uenturus ad iudicandum saeculum per signum suae sanctae crucis domine iesu christe miserere nobis · qui regnas in saecula saeculorum Amen *f.* 69*a*

[38] *Laus Dei*:— ·

Deus formator reformatorque humani generis qui incondita condidisti · qui caelum extendisti et terram fundasti · paradisum plantasti et hominem de limo terrae formasti · et errantem eum ad uiam uitae reuocasti · et legem loquendo de igne dedisti · Qui patriarchas benedixisti · et prophetas constituisti · Uerus és tú et sine mendacio deus omnipotens et salus

1 Mt. xxvii. 50, Ps. xv. 9. 2 Ps. xxiii. 7, "descendit ad inferna" earlier form of Creed. 3 Apoc. i. 5. 6 Creed. 7 Jn. xiv. 6. 9 Ps. cii. 8. 14 *Sacr. Gelas.* I. 38, col. 550, *Greg.* suppl. col. 210 Zach. xii. 1. 15 Gen. ii. 7.

N *f.* 19*b* 13 *tit.* Laus Dei omnipotentis 14 humanæ naturae *om* generis 20 deus+unus

[a] The *e* of *paracletum* has been erased and *i* substituted *Cerne*[c].

*f.* 69*b* inmortalitatis · qui cum domino nostro iesu christo filio tuo et cum spiritu sancto uiuis ac regnas per omnia saecula saeculorum Amen :—

**[39]** *Oratio de natale domini nostri iesu christi*

O uere beatitudinis auctor atque aeternae claritatis indultor · Qui antequam mundus fieret diuinitatis gloria et decore indutus fuisti · et tamen in tanta humilitate uenisti · Ut seruilem formam adsumere dignatus és · et pannis inuolutus a pasto ribus uisus és · gratias tibi reffero[a] et per hoc sup pliciter exoro · Ut quicquid in exercitatione corpo ris mei · Aut in cultu uestimentorum meorum in utiliter agendo commisi · Concede ueniam honore tuorum uenerabilium indumentorum domine iesu christe · Amen :—

**[40]** *Oratio De Ephiphania* ·

En omnipotens astrorum conditor · Qui incar nationem tuam praeclari sideris testimonio indicasti · Quod uidentes magi oblatis maiestatem tuam mune ribus adorauerunt · Propterea gratias agendo of feram tibi hostiam laudis ac deprecor concede mihi

5 Jn. xvii. 5. 6 Ps. xcii. 1. 7 Phil. ii. 7. 8 Lc. ii. 12. 15 Hymnus in Adventu "Conditor alme siderum." Cf. Daniel *Thesaurus Hymnologicus* i. 74.

Asp. 139
N 1 *om* nostro
N *f.* 20*b* 3 *tit.* de natale Domini 4 uerae 12 pro *before* honore 13 *om* tuorum
N *f.* 21*b* 14 *tit.* De Epiphania 16 (preclari) 18 (Propter ea)

[a] The first *f* of *reffero* has been erased.

propitius ut in mea semper mente appare*at*[a] stella iustitiae · et in tua confessione meus thesaurus sit domine mi [b] iesu christe Amen :— *f.* 70*a*

[**41**] *Oratio in cęna domini*

Deus refugium pauperum · spes humilium · salusque miserorum · Qui remotis obumbrationibus carnalium uicti marum spiritalem nobis hostiam et uiuentem placentem patrique inchoantem dedicasti · Quando cenantibus discipulis panem et calicem benedicendo atque porrigendo dixisti · Accipite et manducate hoc est corpus meum · et iterum · hic est calix sanguinis mei noui testamenti · qui pro uobis et pro multis effundetur in remisionem peccatorum · gratias tibi reffero et per hoc clementiam tuam suppliciter deposco ut illo sanctissimo ac salutifero praetio purificata atque sanctificata red*i*mi[c] merear hic et in futuro domine mi iesu christe Amen :—

[**42**] *Oratio Sancta*

Domine deus uirtutum caeli terraeque possessor dominator et creator · Rex regum et dominus dominantium · qui excelsus és super omnes gentes · et super caelos gloria tua · commendo animam meam in manus potentiae

1—2 *Sacr. Gelas.* lib. I. 12 "appareat stella iustitiae" etc. 5 *Gelas.* lib. III. 82, *Greg.* 250. 6, 7 *Gelas.* I. 84; *Sacr. Leon.* Muratori col. 327. 7 Rom. xii. 1. 8, 11 Cf. Words of Institution *Gelas.* III. 16; *Greg.* 3 *Miss. Rom.* 17 Ps. lxxix. 5. 18 Apoc. xix. 16. 1 Tim. vi. 15. 19 Ps. cxii. 4. 20 Lc. xxiii. 46.

N 2 meus sit thesaurus 3 *om* mi

N *f.* 24*a* 4 (caena) 7 uiuentem patrique placabilem inchoantem 8 (caenantibus) 14 pretio purificatus ac sanctificatus 15 redemi *om* mi

[a] The non-italicised letters of *appare*at are written *Cerne*[c] upon an erasure.
[b] An erasure occupying the space of two letters between *mi* and *iesu*, *mihi*? *Cerne**.
[c] The middle *i* of *redimi* is written upon an erasure, *redemi*? *Cerne**.

*f.* 70*b* tuae ut custodias eam diebus ac noctibus horis atque mo mentis · angeli · archangeli uirtutes potestates princi patus dominationes throni cherubin et seraphin · INtercéd*i*te[a] pro mé ut uitam aeternam habere merear · Ueniam peto pro uerbis pro cogitationibus pro factis · domine iesu christe exaudi mé et miserere mei · qui regnas in saecula saeculorum · Amen · · ·

**[43]** *Utilis Oratio*

Omnipotens et misericors deus propter honorem nominis tui · et per merita gloriosa beatorum apostolorum tuorum · et fidem confessorum et uictorias martyrum qui pro nomini[b] tuo coronari meruerunt · et per merita et orationis[c] ecclesiae tuae sanctae catholicae quam praetioso sanguine filii tui redemisti · et per intercessi ones omnium sanctorum tuorum qui tibi placuerunt ab initio mundi miserere mihi peccatori · Dá ueniam peccatis meis et libera mé ab omnibus malis qui regnas in saecula saeculorum · Amen :—

**[44]** *Oratio Utilis*

Deus meus et pater meus rex meus protector meus munda mé a peccatis meis · et ab iniquitate mea

8 "omnip. et m. deus" common liturgical commencement of prayers. 14 Cf. Te Deum. 15 Sap. ix. 19. 20 Ps. l. 4.

N *f.* 36*b* — 12 nomine coronam inuenerunt 13 orationes (ecclesiæ tuæ) *om* sanctae 14 pretioso *om* per 17 *om* et 18 (secula saeculorum)

C col. 499 — 19 *tit.* item alia

[a] The non-italicised *i* of *intercedite* is written upon an erasure, *intercedete*? *Cerne**.

[b] The final *i* of *nomini* has been changed into *e* *Cerne*[1] (nomine).

[c] The second *i* of *orationis* has been changed into *e* *Cerne*[1] (orationes).

laua mé · Salua mé domine quoniam peccata multa feci coram té et non sum dignus uocari seruus tuus propter iniquitatibus[a] meis[b] qui sunt innumerabil*es*[c] · Demitte[d] domine debita mea quia té depraecor cum omni diligentia et intimo cordis amore · Supplico té domine ut mittas spiritalem dilectionem in corde meo et amorem caelestem in sensu meo · et obumbr*et*[e] mé misericordia tua · Domine deus reuoca mihi ad memoriam agonem · Ut merear té uidere in regno cælesti · Ubi pater regnat cum filio et spiritu sancto in saecula saeculorum · Amen :— *f. 71a*

[**45**] *Item Oratio* ·

Domine deus meus et saluator meus quare me dereliquisti · miserere mei deus · quoniam tú és amator hominum solus · salua mé peccatorem quia tú és solus sine peccato · erue mé de coeno ini quitatum mearum · Ut non infingar[f] in aeternum · Libera mé ex ore inimici mei · ecce enim ut leo rugi ens deuorare mé cup*it*(i)s[g] · excita potentiam tuam et ueni ut saluum[h] me facies · corrusca corruscationes tuas et disperge uirtutem inimici

2 Lc. xv. 19. 4 Mt. vi. 12. 13 Ps. xxi. 2. 15 μόνος ἀναμάρτητος Liturgy of St James; cf. *Sacr. Greg.* 325; S. Jerome adu. Pelag. II. 23; S. Aug. in Ps. 88, Migne 37 col. 1124. Ps. lxviii. 15. 17 1 Pet. v. 8. 18 Ps. lxxix. 3; *Sacr. Gelas.* II. 80, *Greg.* 133 and *Miss. Rom.* Collects Dominica 1ª et 4ᵗᵃ Aduentus. 19 Ps. cxliii. 6, lxxvi. 19.

C 1 laua me + domine et *om* domine *before* quoniam 3 iniquitates meas quæ sunt innumeræ 4 (dimitte) *om* te 5 tibi *for* te 6 immitte *for* ut mittas ueram *for* spiritalem cor meum 7 sensum meum obumbrent 8 misericordiæ tuæ 9 *om* te

O 606 11 *tit.* oratio sancti Effrem Diaconi 12 *om first* meus 13 *om* deus 14 omnium *for* hominum 15 quoniam *for* quia sine pecc. solus 16 infigar 17 de *for* ex 18 cupit 19 facias (corusca) 20 (coruscat.) *om* et

[a] The ending *ibus* of *iniquitatibus* has been erased and *es* placed upon the erasure *Cerne*[c] (iniquitates). [b] *a* has been interlined *Cerne*[c] over the *i* of *meis*.

[c] The non-italicised letters of *innumerabil*es are written upon an erasure *Cerne*[c].

[d] The first *e* of *demitte* has been underpointed for deletion and *i* interlined *Cerne*[c].

[e] The non-italicised *e* of *obumbret* is written upon an erasure of three letters, *obumbrauit* ? *Cerne**. [f] The middle *n* of *infingar* has been erased.

[g] The non-italicised letters of *cup*it(*i*)*s* are written upon an erasure of four letters, the final *s* is distinctly visible. [h] A semicircular piece of the vellum has been cut out between the words *saluum* and *me* on the recto of this folio and the hole divides the word *multi plicata* on the verso.

*f.* 71*b* amator hominis benignissime deus · Adiuro té per miserationes tuas · ne mé cum ędis á sinistris tuis statuas cum his qui té exacerbauerunt[a] · Ne dicas[b] mihi propter magnam misericordiam tuam indesinenter cordis conpunctionem et fletum et sanctifica mé ut templum fiam gratiae tuae · per té christe iesu · Amen ·

[46] *INcipit oratio ad dominum sancti effremis*

Deus excelsissime · deus misericordissimę · susceptor animarum · salus infirmantium · qui és rerum conditor · uniuersorum creator · Té oro té supplico · Té depręcor[c] in omni misericordia tua · In spiritu et in[d] ueritate · exaudi clamantem · (ad)[e] té · Miserere penitenti[f] indulgentiam · Saluum fac sperantem in té · domine deus meus dá uirtutem quaerentibus té et ut inueniant té · praesta fortitudinem · tribue mihi quaesso[g] remisionem peccatorum et confugientem ad pietatem tuam ne desperis[h] · peccaui enim tibi super numerum et multiplicata sunt scelera mea · Ideo deprecor[c] maiestatem tuam · Ut tu deus deleas

2 Mt. xxv. 33. 4 Ps. l. 3. 5 Cf. 1 Cor. vi. 19, 2 Cor. vi. 16.
12 Jn. iii. 23. 13, 14 Ps. xvi. 7. 19 Cf. *Offic. Defunctorum*, Nocturn 2[a] Resp. 8.

O 1 hominum benignissime · Deus (Deus adiuro) 2 (hædis) 3 mihi + Nescio te sed tribue mihi 4 multam *for* magnam 5 (compunctionem) ut fiam templum 6 *om* Amen

[a] The non-italicised *b* of *exacer*b*auerunt* is written upon an erasure *Cerne*[c].
[b] The words *ne dicas* have been underpointed for deletion and *sed des* interlined *Cerne*[1] ?
[c] The final *r* of *deprecor* is unusual in form and seems to have been added *Cerne*[1].
[d] The *in* before *ueritate* has been erased.
[e] *ad* interlined *Cerne*[1] ?
[f] The non-italicised *ni* of *pe*ni*tenti* has been erased.
[g] The first *s* of *quaesso* has been erased.
[h] The *i* of *desperis* has been changed to *e* *Cerne*[1] ?

iniquitates meas et auertas faciem tuam á peccatis (meis)[a] *f.* 72*a* Tu in quid dixisti Ego sum qui deleo iniquitates tuas · Tu autem ne cesses auribus meis confiteri[b] · Tibi enim deus meus reuelo secreta peccatorum meorum · Tibi delicta mea confiteor · Cogitationes pando · Uane enim sunt sicut tu nosti cogitationes hominum · et cor meum cor humanum est · Ideo rogo clementiae[c] tuae[c] Ut hostendas mihi uiam rectam · per quam ambulem et inueniam té deus meus · Desiderio[d] enim faciem tuam · et faciem sanctorum tuorum contemplare[e] · Sed timeo ne merita mea me inpediant · qui nihil dignum in conspectu gloriae tuae egi · et nunc domine iesu supplico misericordiae tuae · Ut digneris suscipere praeces serui tui · et inclina aurem tuam ad mé · et dá salutem quia salutare tuum expeto · Ueniat mihi quęso protectio pietatis tuæ · qualiter ualeam spernere insurgentes aduersus animam meam · et corde puro ac mundo té in omnia et super omnia diligendo laudare merear · Amen :—

[47] *Oratio ad dominum ab Alchfriðo anch conpositum* ·

1 Ps. l. 11. 4 Jer. xi. 20. 6 Ps. xciii. 11. 8 Ps. cxlii. 8. 11 Cf. *Offic. Defunctorum*, resp. 8. 15 Gen. xlix. 18. 16 Ps. xliii. 6. 17 Ps. cviii. 20. 18 *Sacr. Gelas.* III. 1, *Greg.* suppl. 167. *Miss. Rom.* Dominica v. p. Pent.

[a] *meis* added in margin *Cerne*[1] ?

[b] The final *i* of *confiteri* has been revived *Cerne*[c].

[c] The final *e* of *clementiae* and of *tuae* has been erased, the down stroke of the *a* has been revived, and the sign for *m* placed above it in both cases *Cerne*[1] ?

[d] The second *i* of *desiderio* has been erased.

[e] The final *e* of *contemplare* has been erased and *i* placed upon the erasure *Cerne*[c].

*f.* 72*b* Deprȩcor té domine sancte pater omnipotens aeternȩ deus propter nomen tuum et per spiritum sanctum tuum paracletum[a] · Praetende super mé dexteram tuæ maiestatis · Ut auxilium tuum et misericordiam mecum habere merear · et per sacrosancta mysteria corporis et sanguinis christi filii tui · Dá ueniam peccatis meis · et protege corpus meum et animam meam ab hostis antiqui temtationibus et ab huius mundi periculis · Et custodi cogi tationes meas a malis inmissionibus inmundorum spirit*uum*[b] Qui temtare[c] non desinunt in (sua)[d] superbia · Quos tu repelle á mé propitius in tua maiestate mirabilis deus · qui uiuis et regnas in saecula saeculorum Amen ·

**[48]** *Item alia eiusdem*

Obsecro té domine iesu christe · per euangelium tuum et per · VII · dona spiritus sancti · multiplica super mé miseri cordiam tuam · Ut dimittas quod conscientia metuit · et adicias quod oratio non praesumit · et per mariam ma trem tuam et castissimam uirginem · Adiuua fragili tatem meam · et emunda mé emmanuhel[e] ab omni inqui namento carnis et spiritus et per tuorum innocentum

1 Cf. *Sacr. Gelas.* lib. III. 16 etc., *Miss. Rom.* Preface. 2 Ps. xxx. 4. 3 *Sacr. Gelas.* lib. III. 106. 5, 6 *Sacr. Gelas.* III. 16 (697), *Miss. Rom.* Canon. 7 "antiqui hostis," cf. *Greg.* 277, 311; *Miss. Rom.* orationes ad diuersa (28): "contra mundi pericula," cf. *Greg.* 386; *Miss. Rom.* (35). 15—17 *Sacr. Gelas.* III. 7, *Greg.* suppl. 170, and *Miss. Rom.* Dominica XI. p. Pent. 19, 20 2 Cor. vii. 1.

[a] The *e* of *paracletum* has been erased and *i* placed upon the erasure *Cerne*[c].
[b] The non-italicised letters of *spirituum* are written *Cerne*[1] ? over an erasure.
[c] *p* has been interlined *Cerne*[1] between the *m* and *t* of *temtare*.
[d] (*sua*) has been interlined *Cerne*[1] before *superbia*.
[e] The words *nobiscum deus* have been interlined *Cerne*[c] over *emmanuhel*.

*f.* 73*a* interpellationes purissimas Castiga corpus et animam meam · et per beatos apostolos tuos · Petrum et paulum · Andream iacobum iohannem et thomam · Iacobum philip pum · bartholomeum et matheum · Simonem et thaddeum · Propitius esto mihi princeps pacis · et protege mé pius pastor ouium · et per merita beatorum martyrum tuorum · erue mé de manibus inimicorum meorum · uisibilium et in uisibilium et per omnium sanctorum tuorum supplicationes · salua mé sanctus deus · et conserua me saluator meus · et libera mé inmortalis deus ab omnibus malis prae teritis praesentibus et futuris · Tibi honor et gloria deus omnipotens in saecula saeculorum Amen :—

[49] *Oratio pęnitentis*

Deus iustitiae té depręcor · Deus misericordiae · Deus inuisibilis · Deus inconprehensibilis · deus inenarrabi lis aeternae perpetuae benedicte deus in quo omnia sub quo omnia · per quem omnia† sunt · parce ani mae meae · parce malis meis · parce criminibus meis · Uisita[a] infirmum · cura egrotum · sana lan guidum · Da[b] cor qui[c] té timeat · sensum qui té intelle | gat ·

5 Is. ix. 6. 6 Jn. x. 2. 7 1 Reg. xii. 10. 9 Ps. xxiv. 5. 9, 10 Cf. *Miss. Rom.* Feria vi[ta] in Parasceue "sanctus deus...sanctus immortalis." Cf. *Downside Review* (1900) xix. pp. 50, 51. 10, 11 *Sacr. Gelas.* III. 16, Canon Act.; *Greg.* col. 6; *Miss. Rom.* Canon Missæ. 16 Rom. xi. 36, 1 Cor. viii. 6.

A *f.* 47*b* 13 *tit.* oratio Sancti Augustini 14 deprecor 16 benedicte. Deus 17 †omni A*; omnia A¹? 18 *om* meae 19 *om* meis Cura languidum sana egrotum 20 cor quod

[a] *me* has been interlined *Cerne*[c] between *uisita* and *infirmum*.
[b] *mihi domine* has been interlined *Cerne*[c] between *da* and *cor*.
[c] The *i* of *qui* has been turned into *o* and *d* has been placed above it *Cerne*[c].

*f.* 73*b*

Oculos cordis qui té uideant · Aures qui uerbum tuum audiant · Dá scintillam sapientiae tuae qui mihi uiam iustificationum tuarum iter ostendat · et á fo ueis inimici declinare me doceat · Miserere mei deus quia peccaui · INdulge peccaui · parce peccaui · Quia in ipsa peccatorum meorum morte propter duritiam cordis perduror · Ego ore · Ego corde · Ego opere · Ego cogitatione · Ego omnibus uitiis coinquinatus sum · et omnibus sceleribus coopertus sum · Ueniam peto clemens trinitas quia crimina mea agnosco · Scelera mea non defendo sed confessus sum quae et si non faterer té latere non poterunt[a] · Tu enim és scrutator cordium et renium[b] · Quia tibi absconsa reuelantur et secreta patefiunt · Miserere mei deus ne me patiaris perire · Ne sinas me æternis tenebris et perpetua morte consumi · Aufer domine á corde meo alienatum sensum · et cura in me stuporem mentis exstirpe á uisceribus meis consilia iniquitatis · Erade a lingua mea detrahendi consuetudinem · mentiendi falla

3 Ps. cxviii. 27, 33. 12 Sap. x. 8. Ps. vii. 10, Sap. i. 6. 13 Eccl. i. 39. 17 Acts xxii. 17.

A 5—7 *om* indulge peccaui *and read* parce peccaui quia propter duritiam cordis mei in ipsa peccatorum meorum morte perduro 9 *om second* sum 10 crimin A* crimina A[1]? *om* mea 11 mea+confiteor *om* non def. sed conf. sum 12 poterant scrutator es 13 cordis reuelatur A* reuelantur (*n* interlined) A[1] 14 pate fiant 15 *om* perire *om* me (aeternis) 16 consume morte consume A* consumi (*i* interlined over *e*) A[1] 18 exstirpa in, *and then space and erasure of some three letters*

[a] An attempt has been made to change the *u* of *poterunt* into *a Cerne*[c].
[b] The *i* of *renium* has been erased.

citatem · loquendi garulitatem · et omnes actos[a] uanitatis *f. 74a* meae · Arte medicinae tuae sana · Circumcíde in me uitia cordis et corporis · Miserere mei deus quia tu nosti facta inpudentissima[b] · Tu transgressiones meas quas egi[c] · Si in iudicio uoluisses conpunire pro quibus olim me uiuum terra obsorbuisset · sed quia tanta est clementia maiestatis tuae · Ut nullum patiaris perire · sed omnes expectas ad paenitentiae locum reuerti · qui ergo das spatium pęnitendi · Da possibilitatem et operandi · Ut non sit nobis hoc uacuum indulgentiæ tuæ tempus quam[d] nobis largire pro tua pietate ac benignitate digneris · miserere mei deus ne me in tanta necessitate dispicias[e] · Neque auertas faciem tuam ab oratione mea · quia non pro iustitia mea peto mise*f. 49a* ricordiam tuam · Sed propter magnam clementiam tuam respice in me de sancta sede maiestatis tuae · et tenebras cordis mei radio tui splendoris inlumina · protege mé domine scuto ueritatis tuae et fidei · Ut me diaboli ignita iacula non penitrent[f] · et quicquid illud est quod infeli

6, 7, 9 *Sacr. Gelas.* I. 62 (Pref.); *Greg.* suppl. (Ottoboni MS.) col. 322. 8 Job xxiv. 23. 13 Ps. xxvi. 9. 16 Bar. ii. 16, Mt. xix. 28. 16, 17 *Sacr. Gelas.* lib. II. 83. 18, 19 Eph. vi. 16.

A 1 garrulitatem actus 2 san A*, sana A¹? 4 facta+mea 5 quae si iudicio tuo persequi ac punire uoluisses olim me terra uiuum obsorbuisset 7 perire patiaris *between* nullum *and* perire *space and erasure of four? letters* 9 paenitendi Da et poss. *om* et 10 (indulgentiae tuae) 11 quod *for* quam largiri 12 tanto 13 despicias a me *for* ab orat. mea 14 propter iustitias meas 15 *om* magnam 18 ac *for* et fidei+tuae diabolica 19 penitrent A*? penetrent A¹

[a] *u* has been placed above the *o* of *actos Cerne*¹.
[b] *mea* has been interlined *Cerne*ᶜ after *inpudentissima*.
[c] Something has been interlined *Cerne*ᶜ between *egi* and *si*, and erased later.
[d] *quam* has been underpointed for deletion and *quod* placed above it *Cerne*ᶜ.
[e] The first *i* of *dispicias* has been changed to *e Cerne*¹.
[f] The *i* of *penitrent* has been changed to *e Cerne*¹.

*f.* 74*b* citas mea á té petere · aut non praesumit aut non sapit · Id tu pro tua pietate et maiestate ac clemen tia tua mihi largire quae animam meam digne [ri]s[a] saluet a morte · et exeunte mihi de hoc chau[b] tene brarum manum porrige · lumen ostende · Misere re mei deus · Redintegra confractum · Sana corrup tum · Emenda uitiatum · et per maiestatem atque pietatem tuam illud indulge quod feci · et hoc præsta ut am plius non faciam per saluatorem dominum nostrum qui uenit saluare quod perierat · Cui honor et gloria et im perium per omnia saecula saeculorum · Amen :—

**[50]** *Oratio sancti ieronimis presbyteri**

Succurre mihi domine antequam moriar antequam me tormenta rapiant · Antequam mé flamma[c] conburant · Antequam me tenebrae ob uoluant · Reus enim timore iudicii[d] terreor · pauore peccati iram tuam formido · Si enim iustus uix salua bitur Ego impius ubi ero · quid facio dum uenerit iudicii[d] tremendi dies · cum examen iudici(i)[e] uenerit quid re spondeam quid ero dicturus cum ante tribunal christi

4 Cf. Antiph. Bangor, p. 5, 'chao' col. 2, verse 6. 9 Mt. xviii. 11, Lc. xix. 10. 17 1 Pet. iv. 18. 19 Job xxxi. 14.

A 1 sumit 2 pietate+tribue et+pro 3 quod *for* quae *om* digne[ri]s 4 saluat chao 5 et *before* lumen 6 Reintegra 7 ac *for* et et *for* atque 8 tuam+et (praesta) 9 nostrum+ihm xpm *om* qui u. s. q. perierat 10 *om* et gloria 11 imperium+perpetuae potestatis in *for* per omnia *om* Amen

Martene *De Antiquis Eccl. Ritibus*, Missa a M. Flacco Illyrico edita in Lib. I. c. iv. Art. XII. Ordo iv. (or. tempore gradual. dicend.) 12 *tit.* alia 13 Deus meus *for* dñe 14 *om* antequam me flamma conburant 16 *om* timore iudicii+tui teneor peccati pauore 17 uix iustus 18 faciam 19 tremendi iudicii dies 20 uero *for* ero dicturus+sum

[a] *[ri?]s* has been erased. [b] The *u* of *chau* has been changed to *o Cerne*[c].
[c] The final *a* of *flamma* has been changed to *æ Cerne*[1] ?
[d] The final *i* of *iudicii* has been placed upon an erasure *Cerne*[c], *iudicis*? *Cerne**.
[e] The final (*i*) has been added *Cerne*[1]?

* Title very faint, and partly written in the inner margin. The first half of this prayer is found in *S. Isidori opera Synonymorum* Lib. I. Migne 83, col. 841, 42, but in such form as not to admit of collation here. It is also attributed to *S. Ephræm*, Precatio IV ad Deum.

f. 75a

fuero praesentatus · Melius non fuissem in saeculo procreatus quam aeternos perpeti cruciatos[a] · Peccaui · sępe in uerbo in facto in cogitatione et peccaui crudeliter · Nullum[b] inuenitur peccatum cuius sordibus non sum ego inquina tus · Nullus est morbus[c] uitiorum · a quo non contraxi contagium · Semper delicta mea iteraui · plurimos etiam maculaui · plurimos prauis moribus et iniquitatibus per uerti · exemplis uitae meae multi subuersi sunt · Obsecro uos omnes choros iustorum · Patriarcharum Prophetarum · Apostolorum · et martyrum · et omnium sanctorum Ut oretis pro mé ut misereatur mihi deus · et delet peccata mea · et auferet iniquitatem meam · et recipiet me in gaudium sempiternum · Tú domine misericors · Tu clemens · Tu pius nullum derelinques · Nullum spernis · Nullum recludes a misericordia[d] · Conuertere animam meam in requiem diliciarum[e] paradisi · Tu ouem errantem re quisisti · et inuentum[f] tuis humeris reportasti · et hanc indignissimam animam meam manibus tuis adtrahe · et offer benedicto et inmortali patri tuo coram cherubin

1 Cf. Mt. xxvi. 24. 12 Job vii. 21 (cf. 1 Par. xxi. 8). 15 Ps. cxiv. 7. 17 Lc. xv. 5.

Martene 1 melius fuisset non procreatum 2 aeterna supplicia perpeti cruciandum peccaui+enim 4 sim *for* sum ego+miser 6 *om* plurimos etiam maculaui 7 ad iniquitatem *for* et iniq. 9 sanctorum *for* iustorum 10 *om first* et 11 mei *for* mihi deleat 12 uti auferat recipiat 13 *om second* tu 14 et *for* tu relinquis respuis *for* spernis 15 secludis *for* recludes misericordia+tua conuerte 16 *om* diliciarum 17 inuentam reportasti+ad gregem *om second* et *and read* quaeso 18 uilissimam *om* meam *om* tuis attrahe 19 (immortali) (cherubim)

[a] *u* has been placed above the *o* of *cruciatos Cerne*[c].

[b] The second *u* of *nullum* seems to have been revived *Cerne*[c].

[c] Some letter seems to have been erased between the *r* and *b* of *morbus*, the *r* and *b* have been in part revived *Cerne*[c].

[d] *tua* has been interlined *Cerne*[c] after *misericordia*.

[e] The first *i* of *diliciarum* has been changed into *e Cerne*[1] ?

[f] The last *u* of *inuentum* has been underpointed for deletion and *a* has been placed above it *Cerne*[c].

*f.* 75*b* et seraphin · et coram angelis tuis sanctis Ut deliciis paradisi perfruens Cum sanctis angelis dicam · Gloria patri inmortali · Gloria filio inmortali · Gloria spiritui sancto inmortali in saecula saeculorum · Amen :—

**[51]** *Item Oratio**

Miserere mihi domine · deus meus qui és in coelis pater omnium · Respice in me et ostende mihi lucem miserationum tuarum · Eripe mé de inimicis meis · et mitte timorem tuum super eos qui quaerunt mala mihi · Ut uideant potentiam tuam et cognoscant quia non est fortior praeter té domine · Tú és ipse deus · qui populum tuum filios israhel de manu faraonis regis aegypti · et de oppresione[a] inimicorum eripuisti · et in noua signa · et in multa mirabilia eos perduxisti · glorifica manum et brachium dexterum[b] *Oratio*† Excita furorem et effunde iram extolle aduersarios meos qui quaerunt inpedire animam meam · Contere capita principum inimicorum meorum dicentium non est praeter nos alius · eripe mé de manibus inimicorum · et[c] cognoscant quia tú és liberator meus · miserere humilitati

1 Cf. Lc. xii. 8, 9; xv. 10. 6—8 Eccl. xxxvi. 1. 6 Mt. vi. 9. 8 Ps. cxlii. 9. 9 Eccl. xxxvi. 2; Ps. lxx. 13, 24. 10, 11 Eccl. xxxvi. 3, 5. 11 2 Reg. xxii. 32. 14—16 Eccl. xxxvi. 6—9 (6 *innoua* and *immuta*). 17—19 Eccl. xxxvi. 12. 19 Ps. xxx. 16. 20 Ps. lxix. 6.

Martene 1 (seraphim) sanctis angelis *om* tuis 2 fruens cum eis dicere possim (3, 4 immortali)

[a] A second *s* has been interlined *Cerne*[1] before the first *s* of *oppresione*.
[b] The *second e* of *dexterum* has been erased, the *t* and *u* have been at least revived *Cerne*[2].
[c] The *e* of *et* has been underpointed for deletion and *u* placed above it.

* Title written in the inner margin. This prayer is an adaptation of Eccl. xxxvi.
† A title (*oratio* ?) seems to be faintly visible.

meae · Quia inuoco nomen sanctum tuum · et depraecor misericordiam tuam · Ut respicias adflictionem animae meae Reple cor meum inenarrabilibus uerbis tuis · Ut superent infinitum dolorem cordis mei · Ostende gloriam tuam super humilitatem meam ad testimonium · quia ab initio creatura[a] tua sum · et suscita in me praedicationes[b] quas loquuti sunt in nomine tuo prophetae tui priores · exaudi orationem meam domine · Secundum benedictionem moysi et áron [c] seruis tuis · et direge[d] me in uiam iustitiae · et scient omnes qui habitant terram · quia tú és deus solus et praeter te non est alius · Tibi honor et gloria in saecula saeculorum · Amen · *f. 76a*

[52] *Oratio ad dominum*

Obsecro té iesu christe per singularem pacem · atque caritatem beatae mariae tuae genetricis semperque uirginis · et per dilectionem sancti iohannis euangelistae · Qui in pectore tuo recubuit · Té depraecor humiliter et pro honore inmaculati corporis tui · quod in orationibus flectere dignatus és · antequam crucis suscepisti patibulum · Ut numquam cruciationem perpetuam praelábere[e] debeam · sed ad indulgentiam peruenire

2 2 Reg. xvi. 12. 3—7 Eccl. xxxvi. 16, 17. 8—10 Eccl. xxxvi. 18, 19. 11 Ps. lxxxv. 10, Judith ix. 19. 17 Jn. xiii. 25.

[a] The *u* of *creatura* has been revived *Cerne*[c].
[b] The letters *di* of *praedicationes* have been erased.
[c] *da* has been interlined *Cerne*[1]? between *aron* and *seruis*.
[d] The middle *e* of *direge* has been erased and *i* placed upon the erasure *Cerne*[1]?
[e] The last three letters of *praelabere* have been erased and *i* placed upon the erasure *Cerne*[c].

*f.* 76*b* merear omnium criminum ad quorum contaminationes umquam corpus meum inclinaui contra uoluntatem · Et per memoriam tuae beatae passionis · et tuae sanctae crucis[a] uirtutem · Obsecro té domine præsta mihi post obitum meum prosperum iter · ad perennis paradisi peruenire suauitatem · Ibique cum sanctis animabus mihi requiescere liceat usque ad tempus resurrectionis · et postea permitte me[b] piissimi[c] aliquam partem aeternæ beatitudinis habere cum sanctis et electis · et tuam gloriosissimam faciem uidere sine fine cum beatis et perfectis in sæcula sæculorum · Amen:—

[53] *Oratio ad archang̅ Michaheli*

Sanctus michahel archangelus domini nostri iesu christi · Qui uenisti in adiutorium populo dei · subueni mihi aput altissimum iudicem · Ut mihi peccatori donet remisionem[d] omnium delictorum meorum · propter magnam miserationum tuarum[e] clementiam · exaudi mé sancte michahel inuocantem té · adiuua mé maiestatem[f] adorantem · Interpelle pro me gemescentem[g] et fac me castum ab omnibus peccatis · INsuper obsecro té

8—11 Cf. *Sacr. Gelas.* III. 16, Canon Act., *Greg.* 5, *Miss. Rom.* Canon Missae. 9 "cum sanctis et electis." See Antiph. Bangor, p. 23, col. 2 [52]. 14 See *Lib. Respons.* (Compiègne MS. saec. IX.) in Migne, 78, 804, 805.

Arund. 60 *f.* 136*a* 12 *tit.* oratio de sancte Michaele 13 Sancte Michael archangele 15 apud clementissimum misero *for* peccatori 16 remissionem peccatorum 17 misericordiam suam *for* miserat. tuar. clementiam 18 (Michael) *om* adiu. m. maiest. adorant. 19 interpella gemente 20 peccatis + meis

[a] A cross has been interlined above *crucis* *Cerne*[1]?
[b] *domine* has been interlined *Cerne*[c] between *me* and *piissime*.
[c] The final *i* of *piissimi* has been changed *Cerne*[1]? to *e*.
[d] A second *s* has been interlined *Cerne*[1]? before the *s* of *remisionem*.
[e] *suarum* has been interlined *Cerne*[c] above *tuarum*.
[f] *tuam* has been interlined *Cerne*[c] after *maiestatem*.
[g] The second *e* of *gemescentem* has been erased and *i* written upon the erasure *Cerne*[1]?

praeclarum atque decorem summę diuinitatis ministrum · Ut in nouissimo die benigne suscipias animam meam in sinu tuo sanctissimo · et perducas eam in locum refrigerii pacis et quietis · Ubi sanctorum animae cum laetitia et innumerabili gaudio futurum iudicium · et gloriam beatae resurrectionis expectant · per eum qui uiuit et regnat[a] in saecula sæculorum · Amen :— *f. 77a*

[**54**] *Item alia Oratio ad eodem*

In Nomine patris et filii et spiritus sancti · Gabrihel esto mihi lurica[b] · Michahel esto mihi baltheus · Raphahel esto mihi scutum · Urihel esto mihi pro tector · Rumihel esto mihi defensor · Phannihel[c] esto mihi sanitas · et omnes sancti ac martyres depraecor · Ut adiuuent mihi[d] apud iustum iudicem Ut demittet[e] Mihi in die iudicii peccata mea in nomine domini nostri iesu christi · Oro uos et depraecor ut mé in orationibus uestris dignemini mihi habere · Ut numquam inimicus uel ad uersarius[f] nocere possit · Peccaui domine coram té et coram angelis tuis · fac mecum seruo tuo miseri cordiam tuam · Tibi domine iustitia Tibi domine misericor dia · Sana mé domine et sanabor · quoniam laus mea tú és ·

3, 4 "locum refrigerii lucis et pacis" *Greg.* col. 3, 270; *Miss. Rom.* Canon; "refrigerii sedem, quietis beatitudinem, luminis claritatem" *Gelas.* III. 103, 105; "locum refrigerii et quietis" *ibid.* III. 91, p. 297, and p. 298. 14 2 Tim. iv. 8. 18 Lc. xv. 19. 19 Ps. cxviii. 121. 21 Jer. xvii. 14.

Arund. 60 1 preclarum decorum 3 *om* locum refrigerio lucis 4 quiętis (ubi *written twice* in Arund. MS.) lęticia 5 inenarrabili *for* innum. 6 beatę *om* per...sæculorum

C 9 (Gabriel) 10 (lorica) (Michael) 11 (Raphael) (Uriel) 12 (Rumiel) (Paniel)

Col. 500 14 iuuent me *for* mihi dimittant 17 *om* mihi 19 *om* me *before* cum 21 salus *for* laus

[a] *deus* has been written in the outer margin *Cerne*[c] after *regnat.*

[b] The *u* of *lurica* has been underpointed for deletion and *o* placed above it *Cerne*[c].

[c] The first *h* and first *n* of *Phannihel* have been erased and the *a* has been revived *Cerne*[c].

[d] The two last letters of *mihi* have been erased and the first *i* has been changed to *e Cerne*[c].

[e] *i* has been placed above the *d*, and *a* above the final *e* of *demittet Cerne*[c].

[f] *mihi* has been interlined *Cerne*[c] between *aduersarius* and *nocere.*

[**54**] In D *f.* 1*a* the following prayer precedes the Litany: "estu mihi sanitas. Cherubin estu mihi uirtus. Serabin estu mihi salus et arma. In nomine patris et filii et spiritus sancti oro uos ac deprecor ut me in orationibus uestris habere dignemini. Ut pro me dei famula oretis. Ut numquam in mundus spiritus siue aduersarius nocere me possit."

*f.* 77*b* et ueniat oratio mea ad templum sanctum tuum · Tibi honor et gloria per omnia saecula saeculorum · Amen :—

[55] *Item alia*

ANgeli et archangeli uirtutes et potestates principatus et dominationes thrones[a] ceruphin et seraphin patriarchae et prophetae · apostoli et martyres ac confessores et omnes sanctę uirgines · et omnes sancti dei orate pro mé · Ut uitam aeternam merear habere in caelis · Clemens trinitas una diuinitas una maiestas · parce et indulge miserere nobis omnipotens deus iesu christe · qui uiuis et regnas in saecula saeculorum · Amen · ·

[56] *Oratio ad sanctam mariam*

Sancta dei genetrix semper uirgo beata benedicta gloriosa et generosa INtacta et intemerata casta et incontaminata maria inmaculata electa et á deo dilecta · Singulari sanctitate praedita · atque omni laude digna · Quae és interpellatrix pro totius mundi discrimina[b] exaudi exaudi exaudi nos sancta maria Ora pro nobis et intercede et auxiliare[c] ne dedigneris · Confidimus enim et pro certo scimus quia omne quod uis potes impetrare a filio tuo domino nostro iesu christo deo omnipotenti · omnium saeculorum rege · qui uiuit cum patre et spiritu

1 Jon. ii. 8. 9. *Cf.* Symb. S. Athanas.; similar expressions have found their way into *Brev. Rom.* in fest. SS. Trin. 21 *Cf.* 1 Tim. i. 17.

C 2 (secula seculorum)

[a] The letters *es* of *thrones* have been erased and *i* *Cerne*[c] placed upon the erasure.
[b] The final *a* of *discrimina* has been changed to *e* *Cerne*[1]?
[c] The final *e* of *auxiliare* has been underpointed for deletion and *i* placed above it *Cerne*[c].

sancto in saecula saeculorum · Amen :— *f.* 78*a*

[57] *Item alia* ·

Sancta maria gloriosa dei genetrix et semper uirgo Quae mundo meruisti generare salutem · et lucem mundi caelorumque gloriam obtulisti · sedentibus in tene bris et umbra mortis · Esto mihi pia dominatrix et cordis mei inluminatrix et adiutrix aput deum patrem omnipotentem · Ut ueniam delictorum meorum accipere · et inferni tenebras euadere merear et ad uitam aeternam per uenire · per · ·

[58] *Oratio Alchfriðo ad sanctam mariam**

Sancta maria gloriosa dei genetrix[a] et semper uirgo quae mundo meruisti generare salutem · Exaudi mé et miserere mihi nunc et ubique · propter honorem et gloriam excellentissimę uirginitatis tuae · Té depraecor humiliter · Esto mihi saluatrix et adiutrix apud omnipotentem deum · et dominum nostrum iesum christum · Ut ipse mé pius pastor et princeps pacis a peccatorum maculis emundat · et ab inferni tenebris eripiat · et ad uitam perducat aeternam · Qui per té castissima uirgo maria uenit in mundum inmun dissimum · et humanum genus suo sanguine saluauit et a morte leuauit · et inferni claustra destruxit ·

5, 6 Lc. i. 79 (Benedictus). 13, 14 Ps. xxvi. 7. 17 Jn. x. 11, Is. ix. 6. 18 *Sacr. Greg.* col. 10, 31, 98 etc. *Miss. Rom.* Die Natiuit., 3. Miss. (secreta). Dominica II. p. Epiph. et passim.

N *f.* 36*a* 2 *tit.* oratio ad sanctam Mariam 5 se[d]entibus 6 [p]ia 7 apud 9 eua[d]ere *om* merear 10 peruenire + merear

Cott. Titus D. XXVII. *f.* 83*a* 11 *tit.* oratio ad sanctam Mariam 12 et *for* maria Genitrix *om* et semperque uirgo maria 13 tu *for* quae saluatorem *for* salutem 14 mei *for* mihi semper *for* ubique sanctę et *for* et gloriam 15 excellentissime tuę deprecor 16 mihi + queso deum omnipotentem *om* et d. n. iesum christum 18 peccatorum + meorum emundet 19 Et *before* qui 20 *om* maria in + hunc *om* inmundissimum 22 *om* et a morte leuauit

[a] The second *e* of *genetrix* has been erased and *i* placed upon the erasure *Cerne*[c].

* This title has almost entirely faded away.

*f.* 78*b* et caelestis regni ianuas aperuit · Ille mé per misericordiam suam in hoc saeculo saluare et emundare et seruare dignetur · et post finem huius uitae labentis Aliquam partem aeternæ beatitudinis in sanctorum societate concedat iesus christus dominus noster · Ipsi honor et gloria cum patre et spiritu sancto per infinita saecula sæculorum · Amen :—

**[59]** *Oratio ad sanctum[a] iohannem baptistam*

Sancte iohannis[b] baptista qui meruisti saluatorem mundi baptizare tuis manibus in fluuio iordanis · Esto mihi pius interuentor aput misericordem deum redemtorem nostrum · Ut mé a peccatorum tenebris eripiat et ad lucem caelestis gratiae perducat · qui tollit peccata mundi et regnum caelorum adpropinquare promisit · Cui honor et gloria per omnia saecula saeculorum · ·

**[60]** *Item oratio sancti iohannis euangelistae**

Aperi mihi pulsanti ianuam uitae princeps tenebrarum non occurrat mihi · Nec ueniat mihi pés superbiæ · et manus extranea á té non adtinguat[c] mihi · Sed suscipe mé secundum uerbum tuum · et perduc mé ad conuiuium aepularum · tuarum · Ubi æpulantur omnes amici tui tecum · Tú és enim christus

4 Cf. *Sacr. Gelas.* III. 93; Canon Act. in *Gelas.* III. 16, *Greg.* col. 5, *Miss. Rom.* Canon Missae. 12 Jn. i. 29. 13 Mt. iv. 17. 14 Rom. xvi. 27. 18 Ps. xxxv. 12. 19 Ps. cxviii. 116. 21 Mt. xvi. 16.

Cott. Titus D. XXVII. 1 cęlestis 2 *om* et emundare conseruare 4 aeterne 5, 6 *om* iesus... sæculorum

N *f.* 35*b* 8 iohannes 10 apud 12 (gratiæ) 13 [re]gnum cælorum 14 saeculorum + amen

C col. 500 15 *tit.* Item alia 19 contingat me *for* adting. mihi 20 (epularum) 21 (epulantur) tecum omnes amici tui *om* enim

[a] The letters of *ad scm* seem to have been revived. [b] The final *i* of *iohannis* has been changed to *e Cerne*[c]. [c] The *u* of *adtinguat* has been erased.

In the lower margin the usual marginator has written, *Domine iesu christe exaudi me per merita et intercessiones sancti iohannis euangeliste et apostoli.* A sign near *aperi* (16) refers to this.

* D (*tit. om* item *and* euang.) *reads* non noceat *for* nec ueniat. "Extranea" is the last word of the extant portion of the MS. *f.* 7*b*.

filius dei uiui qui cum patre uiuis et regnas in saecula sæculorum · Amen · | *f.* 79*a*

[**61**] *Item alia oratio*

*Tunc beatus iohannis iacentibus mortuis qui uenenum biberunt intrepidus et constans accipit calicem et signaculum crucis facians in eo et*[a] *dixit*† Deus meus et pater et filius et spiritus sanctus · Cui omnis[b] creatura deseruit et omnis potestas subiecta est · et metuit et expauescit et draco fugit et silit[c] uipera · et rubeta illa quae dicitur rana · quieta torpescit scorpius extinguitur · et regulus uincitur · et spalagius nihil noxium operatur · et omnia uenenata · et adhuc ferociora repentia animalia noxia tenebrantur · et omnes aduersæ salutis humanæ radices arescent · Tú extingue hoc uenenatum uirus extingue operationes eius mortiferas et uires quas in sé habet euacua · et dá in conspectu tuo omnibus quos tu creasti oculos ut uideant aures ut audiant cor ut magnitudinem tuam intellegant · per té christe iesu qui uiuis et regnas in saecula saeculorum · Amen · ·

[**62**] *Oratio sancti a petri apostoli*

Domine deus omnipotens · qui sedis super cherubin · et profundum abyssi intueris · ad té

17, 18 Bar. ii. 31, cf. Mt. xiii. 15. 21, 22 Dan. iii. 55.

C 1 Patre+tuo (secula seculorum)
S 3 *om tit.* 4—6 *om* Tunc...dixit 7 sanctus+cui omnia subiecta sunt et 9 silet 10 (que)
p. 125 *om* quieta 11 *om* et regulus spilagius 12 aduc repentia+et 13 aduersę 14 humani arrescunt 15 *om* extingue 16 habed 17 ud *for* ut *twice* 18 et *for* ut 18, 19 *om* per te...Amen

[a] The letters here are very faded and difficult to decipher (*eo? et?*), "faciens ita locutus est" (Fabricius).

[b] *cui omnia subiecta sunt* is written above *cui omnis* but partly in the outer margin *Cerne*[1]?

[c] The final *i* of *silit* has been changed *Cerne*[c] to *e*.

† The italicized lines are written in red characters in the MS. This prayer is also to be found in Fabricius *Cod. Apoc. Nov. Test.* (Hamburg 1703) Tom. II. 576, and in *Lib. Hymn.* I. 91.

*f.* 79*b* leuamus manus nostras in similitudinem crucis tuae · Ut in cognatione tua requiem accipimus · Quoniam tu das requiem membris laborantibus qui omnem superbiam humiliasti · Qui mortem uicisti · Tu enim és domine requies nostra · Tú protectio inuocantibus té · Qui *ma*nes[a] in patre et pater in té · Una cum spiritu sancto in saecula saeculorum · Benedicimus té domine gubernatorem animarum nostrarum · et petimus ut a nobis non discedas et nos non derelinquas · Benedicimus te domine inluminatorem saeculi qui omnibus miseras · et cum hæc dixisset ait · Gratias tibi ago bone pastor · quia oues quas tradidisti mihi conpatiuntur mihi · peto ut participentur mecum de gratia tua · Commendo tibi oues quas tradidisti mihi · Ut non sentiant sine mé esse qui té habent · per quem ego gregem hunc regère potui in aeternum feliciter · ·

**[63]** *Oratio ad sanctum petrum*

Sancte petre apostole té supplex quaesso ut mihi[b] · indigno[c] adiuues · tuis orationibus tibique flecto genua propter mea scelera · Tu pio semper animo digneris mé recipere · Agnoscoque mea crimina deum peto ueniam · Te oro ut mihi adiuues iacenti in periculo · hostis iniquus

4 2 Tim. i. 10. 5 Jn. xiv. 10, xvii. 21. 9 Cf. Eccl. xxxvi. 1. 10 Et cum haec......15 potui. This is found in *Passio Petri et Pauli*, R. A. Lipsius, *Acta Apostolorum Apocrypha*, Lipsiae, 1891.

Lipsius p. 173 11 mihi credidisti *for* trad. mihi (compat.) 13 mihi credidisti sentiant + se 15 *om* in aet. feliciter potui + Et haec dicens emisit spiritum

[a] *ma* of *manes* is written upon an erasure.
[b] *ihi* of *mihi* has been erased and *e* placed upon the erasure *Cerne*[c].
[c] The final *o* of *indigno* has been changed by erasure to *u* and *m* placed between it and *adiuues*.

inuigilat · Ut mé fraude decipiat · Sed tua sancta oratio eius excludat aditum · Sis mihi in auxilium aduersus eius impetum · Ne mens praerepta ab impio recedat a pro[a] posito ille ut ledat inuigilat · et tu orando adiuues · Ne possit ad*uer*sarius[b] tuo nocere famulo · perfidus ille doleat · et tu laetus congaudeas · Repulsa aduersa rium tuis orationibus · Gloria tibi altissime qui és benig nus in sanctis et regnas in perpetuo in trinitate dominus · Amen · · *f. 80a*

[64] *Item alia*

Quaeso té sancte apostole domini nostri iesu christi · Qui uocatus nomine petrus · qui super funda mentum eius aedificasti ecclesiam domini · et effectus és pastor animarum · Tibique semper cura est de ouibus · et per té animæ ingrediunt[c] ad christum · Tibi igitur confi teor peccata mea · quæ in baptismo credo esse dimissa Sed postea multa capitalia crimina commisi · Id est suadente hoste antiquo uoraginis gulam atque luxoriam[d] superbiam atque iactantiam · Inuidiam et concupiscentiam · Furorem et detractationem · Accidiam atque cenodoxiam · INpatientiam et mendacium · Homicidium et falsum testimo nium · furtum periurium et alias innumerabiles culpas ·

13 1 Pet. ii. 25.

[a] The first *o* of *proposito* has been written upon an erasure *Cerne*[c].

[b] The non-italicised letters of *aduersarius* have been written upon an erasure *Cerne*[1]? and the *d* has been revived.

[c] *a* has been interlined above the second *n* of *ingrediunt Cerne*[c].

[d] *u* has been placed above the *o* of *luxoriam Cerne*[1].

*f.* 80*b* Tam casu Quam uoluntate delinqui · Reum mé ésse fateor quia peccaui nimium in scelere meo · et præ multitudine iniquitatum mearum factus sum in dirisum[a] omni tempore · ITerum præcor té pastor bone · Ut mihi peccatori et puplicano[b] parcere et indulgere digneris · Quia tibi a domino data est potestas ligandi atque soluendi in caelo et in terra† · Absolue uincula peccato rum meorum · Uotum deo uoui[c] et reddere cupio[d] et de super memoratis uitiis per té abstinere mé[e] facias[f] · Miserere mei summe pontifex et da[g] [h]ueniam [i]peccatis meis · Ut merear per té habere indulgentiam et usquequo in praesens uixerim[k] secundum domini praeceptum · trinum et unum confi teor semper in aeternum dominum[l] nostrum · Amen

**[65]** *Alia ad eodem*

Rogo té beate petre princeps[m] apostolorum et clauicularius regni caelestis · qui[n] potestatem a domino nostro iesu christo animas ligandi atque soluendi · Caelum claudendi et aperiendi[o] suscepisti · subueni mihi pius intercessor · Ut per tuæ protectionis[p] auxilium *a*bsoluar[q] et[r] inferni tenebras euadere · et portam regni caelestis té aperi ente merear intrare · per summum pastorem et sanctissimum[s]

3 Jer. xx. 7. 4 Jn. x. 11. 6, 7 See *Sacr. Greg.* col. 103, "ad uesperos." 7, 8 *Sacr. Greg.* col. 107. 16, 17 *Sacr. Gelas.* II. 30; cf. Mt. xvi. 19.

[a] The first *i* of *dirisum* has been changed to *e Cerne*[1]. [b] The second *p* of *puplicano* has been erased and *b* placed upon the erasure *Cerne*[c]. [c] *et non reddidi set* [*sed*] has been interlined *Cerne*[c] between *uoui* and *et*. *et* has been underpointed for deletion. [d] *tuo adiutorio* has been interlined between *cupio* and *et Cerne*[c]. [e] *ut* has been interlined *Cerne*[c] between *me* and *facias*. [f] *desidero* has been written in the inner margin *Cerne*[c]. [g] The shape of the *d* has been altered *Cerne*[c]. [h] *mihi* has been interlined *Cerne*[c] between *da* and *ueniam*. [i] *de* has been interlined *Cerne*[c] between *ueniam* and *peccatis*. [k] *uiuere* has been interlined *Cerne*[c] above *uixerim*. [l] *deum* has been interlined *Cerne*[c] between *dominum* and *nostrum* and *qui uiuit* has been interlined after *nostrum*. [m] The *e* of *princeps* was originally *i*? [n] *habes* has been interlined *Cerne*[c] between *qui* and *potestatem*. [o] *uirtutem* has been interlined *Cerne*[c] between *aperiendi* and *suscepisti*. [p] *cionis* has been interlined *Cerne*[c] above *protectionis*. [q] The first *a* of *absoluar* is written *Cerne*[c] upon an erasure. [r] *et* has been underpointed for deletion and *ut* placed above it *Cerne*[c]. [s] *dominum nostrum iesum christum* has been added *Cerne*[c] in the lower margin.

† A sign refers to the following written in the outer margin by usual marginator *sancte petre pastor bone*.

obsecro té cui dixisti · Tú és christus filius dei uiui · Cui[a] gloria in f. 81a
saecula sæculorum · Amen · ·

**[66]** *Oratio ad sanctum andream apostolum*

Salue sancta crux quae in corpore christi dedicata
és · et ęx membris eius tamquam margaretis[b] ornata · antequam
té ascenderet dominus timorem terrenum habuisti · Modo
uero amorem caelestem obtines pro uoto sussceperis[c] · Scires ·
enim á credentibus quanta gaudia habeas · Quanta mune
ra praeparata · Securus ergo et gaudens uenio ad té ·
Ita ut et tú exultans suscipias mé discipulum eius qui
pependit in té · ó bona crux[d] quae decorem et pulchritu
dinem de membris domini suscepisti · Diu desiderata sollicite
quaesita · et aliquando iam concupiscenti animae preparata[e]
Accipe mé ab hominibus et redde mé magistro meo · ut
per té mé recipiat · qui per té redemit[f] mé · Amen · ·

**[67]** *Item oratio ad sanctum andream*

Ó ANdreas sancte pro mé intercede[g]
Ut euadam puræ flammas duræ poenæ · Té nunc
peto care mane atque nocte né dormiam strictę animę
in morte · Ó andreas sancte pro mé intercede[g] neque inimicus
præualeat nimis · quia sum inanis terra atque cinis ·
Ó andreas sancte ne me derelinquas cum impiis perire ·

1 Mt. xvi. 16. 4 Cf. Fabricius *Codex Apocryphus Nov. Test.* (Hamburg 1703), Tom. II. lib. III. 'Epistola de Martyrio Andreæ.' Cf. also Surius, Tom. VI. Novemb. 30. 21 Ecclus. x. 9, xvii. 32.

Fabricius p. 511 4 *om* sancta 5 membrorum *om* tamquam (margaritis) 5—9 *om* antequam... praeparata 10 *om* ita 11 in te+qui amator tuus semper fui et desideraui amplecti te 12 sollicite+amata, sine intermissione quæsita 13 animo (præparata) 15 *om* Amen

[a] The words *honor et* have been interlined *Cerne*[c] between *cui* and *gloria*. [b] The *e* of *margaretis* has been erased and *i* placed upon the erasure *Cerne*[c]. [c] The second *s* of *sussceperis* has been erased; the first *e* has been erased and *i* placed upon the erasure; the letters *c* and *p* have also been written *Cerne*[1] upon erasures. [d] A cross has been interlined *Cerne*[1] above *crux*. [e] The *t* of *preparata* is somewhat unusual, it is like a modern capital T. [f] The middle *e* and the *i* of *redemit* have been written possibly upon erasures: certainly these letters and the first stroke of the *m* have been revived *Cerne*[c], *redimet*? *Cerne**. [g] Some letter has been erased after the final *e* of *intercede*.

**[67]** It has been suggested by the late F. A. Paley that the correct way of reading this hymn is to repeat "Ó Andreas Sancte | pro me intercede | ut euadam puræ | flammas duræ poenæ" after every verse throughout. Cf. *Home and Foreign Review*, Vol. I. p. 478, *Manuscripts at Cambridge*. This hymn and **[68]** are there printed in full.

*f.* 81*b* Sancte mé dignare sanare in fine · Ó andreas sancte esto nunc adiutor atque gubernator ut sit mihi tutor rex caeli creator · Ó andreas sancte in té nunc confido christi miles magnus quia sum infirmus pauper atque paruus · Ó andreas sancte Ó petre germane uere mira prolis[a] lampas larga legis · splendor summi[b] solis · Ó andreas sancte comes christi carus retribue relictis · Tu magnus magnus[c] in factis · Tu magnus in dictis · Ó andreas sancte tú uerus piscator generis humani sagina cum[d] leni[e] euangelii clari[f] · Ó andreas sancte tu uirilis uictor · Tu fortis bellator · Tu meus adiutor · Tu meus sanator · Ó ándreas sancte Sedebis in fine sublimi in sede fulgebis praeclare cum regnorum rege · Ó andreas sancte eris ciues[g] clarus ciuitatis miræ regnabis cum rege regum sine fine · Ó andreas sancte pro mé intercede ut euadam puræ flammas duræ poenæ[h] ·

[68] *Commoniter ad apostolos*

Teto[i] petri pastoris praesidia · et iacobi iusti adiutoria · andreae quoque optimi[k] egregia · et iohannis almis[l] dei gratia · alti clari iacobi eminamina Multi mundi mathei merita · Tonantem thomae tota

[a] The *i* of *prolis* has been changed to *e* *Cerne*[1] and revived *Cerne*[c].

[b] *i* has been written upon an erasure of two letters *Cerne*[c], whereof the last was *s*; *summus*? *Cerne*[*].

[c] The second *magnus* has been underpointed for deletion *Cerne*[c].

[d] *cum* underpointed for deletion *Cerne*[c].

[e] *leni* (*Cod.*).

[f] The final *i* of *clari* has been revived *Cerne*[c].

[g] The *e* of *ciues* has been erased and *i* placed upon the erasure *Cerne*[c].

[h] *Amen* has been added in margin *Cerne*[c].

[i] *Peto* (Paley).

[k] The final *i* of *optimi* has been at least revived *Cerne*[c].

[l] The *s* of *almis* has been erased.

*f.* 82*a*

per tutamina[a] · Mé defendunt philippi uocamina · Boni beati bartholomei benigna · Iudæ misi[b] leni laeta lucida Summi zelotis perpetuæ simonis · Pauli puri piissimi oracula · Omnes istos ut euadam agmina dira dura dęmonium[c] pessima · Et[d] clara caeli celsi culmina · Cinis cautus castus diligentia Dominum deum dare mihi mansura · Uerum uiuum uitam uiam futuram · Uerbum caro factum misera mihi malo miserere[e] · Gloria regi regum pectori[f] per omnia sine fine saeculorum in saecula · Amen · · ·

**[69]** *Oratio de apostolis sanctis domini nostri iesu christi*

Domine iesu christe qui dedisti potestatem apostolis tuis · INfirmos curare · Mortuos suscitare · Leprosus[g] mundare · Demones iecere[h] · Dá mihi ueram humili tatem et fidem firmam et patientiam · IN tribulationibus [i] et salutem mentis et corporis · et constitue in corde meo cogitationes sanctas · et dirige pedes meos in uiam pacis · Ut habeam in conuersatione iustitiam in moribus discipli nam · et in omnibus initium semper sapientiæ[k] timorem tuum · ó reconciliator[l] humani generis · Obsecro té propter nomen tuum per orationes apostolorum tuorum

7 Jn. i. 14. 11 Mc. iii. 15. 12 Mt. x. 8. 14 Rom. xii. 12. 15 *Sacr. Gelas.* 507, 576, 701, *Sacr. Greg.* 33, 38, 48, 253, 254, and *Miss. Rom.* Dominica IV. p. Epiph. etc. See p. 127. 16 Lc. i. 79. 18 Ps. cx. 10.

F *f.* 184*a* *tit* oratio ad XII. apostolos 13 effugare 14 *om* et pat. in trib. 15 ac *for first* et *om third* et *and read* Inspira domine cordi meo 16 *om* pedes meos *and read* me 18 *om* semper sapientię+id est 20 tuum+et

[a] '*Tonantis Thomæ tuta pertutamina*' (Paley).

[b] *s* has been interlined *Cerne*[1] before the *s* of *misi*.

[c] The *i* of *demonium* has been erased.

[d] *ad*? (Paley).

[e] Paley suggests "*Dominum Deum dare mihi mansuram uerae uiuae uitae uiam futuram Uerbum caro factum, misero mihi malo miserere* etc."

[f] *rectori*? (Paley).

[g] *o* is interlined above *u* which is underpointed for deletion *Cerne*[1].

[h] The first *i* of *iecere* has been erased, a second *i* has been interlined between the first *e* and *c* *Cerne*[c].

[i] *ante* is written in outer margin by the usual marginator.

[k] *et* has been interlined *Cerne*[c].

[l] *óre conciliator* (*Cod.*).

**[69]** This prayer is the same as **[30]** p. 127. For convenience sake I repeat the readings of F, noting them here in one or two cases with greater detail. The two prayers **[30]** and **[69]** seem to have been copied from the same MS. as identical orthographical errors are common to both of them.

*f.* 82*b* Exaudi mé deus sanctus israhel et omnia uitiorum meorum mala Multitudine misericordię[a] mortifica Meque donis tuis interius exteriusque restaura · et tenebras cordis mei lumine tuae claritatis inlustra perenne[b] et per auxilia beatorum apostolorum tuorum fidelis sima confirma fragilitatem meam et mihi contra mundi pericula prębe firmamentum · et custodi mé contra hostes meos uisibiles et inuisibiles · ó rex glorię et domine deus uirtutum · INprimis quidem pietatem tuam peto · per merita beati petri apostoli tui · Dá mihi prudentiam diligere iustitiam · et odire iniquitatem · IN uerbis in factis et cogitationibus meis · per merita beati pauli apostoli · Da mihi fidei speique et caritatis aug mentum · Ut té credam cognoscam et diligam ex omnibus uiribus meis · Et per merita beati andreae apostoli tui · Dá mihi uirtutem et fortitudinem omnes inimicos meos superare · Cum tua sanctae protectione trinitatis · Et per merita beati iacobi apostoli · da mihi uictoriam semper super aduersarios meos in uirtute tua filii dei uiui depraecor · Et per merita sancti iohannis apostoli et euangelistę

2 Ps. v. 8 etc. 3 interius exteriusque (custodi), *Sacr. Greg.* 35, *Miss. Rom.* Dominica II. in Quad. 3, 4 'tenebras cordis mei,' *Sacr. Gelas.* II. 83; *Sacr. Greg.* 32. 8 ó rex gloriæ... uirtutum, cf. Migne, 78, 781 (Saec. IX.), *Brev. Rom.* Ascension Day Antiph. (Ven. Bede, Migne, 90, col. 64). 11 Ps. xliv. 8. 13 Da...augmentum, *Sacr. Gelas.* lib. III. 9, *Sacr. Greg.* suppl. 171, and hence in *Miss. Rom.* Dominica XIII. post Pentec. (cf. *Greg.* 10). 14 Lc. x. 27.

F 1 deus + et (israel) 1, 2 et omnem uitiorum meorum multitudinem mortifica *om* mala *om* misericordię (tuę) 4 claritatis tuę illustra *om* perenne 5 ac *for* et *om* beatorum 7 prebe 9 *om* deus uirtututum F* uirtutum F[1]? *om* quidem 11 iustitiam diligere 12 et + in *om* meis et per 13 apostoli + tui · domine ([30] *adds* tui *after* apostoli) *om* que 14 te *before* cognoscam diligam *after* meis 16 mihi + domine ut omnes 17 ualeam *before* superare *om* tua sanctę trin. protec. 18 sancti *for* beati apostoli + tui mihi + dn̄e 19 *om* semper *and read* contra hostes uisibiles et inuisibiles *om* super...depraecor 20 apostoli + tui euangelistę

[a] *tuę* has been interlined *Cerne*[1]?

[b] The final *e* of *perenne* has been underpointed for deletion and *i* placed above it *Cerne*[c].

multiplica gratiam tuam in mé miserator · Ut uoluntate[a] uigeam et proficiam in uoluntatem tuam · Et per merita beati thomæ apostoli tui · Dá mihi spiritalem intellectum et scientiam · Ut tibi uiuere ualeam et in uiis tuis ambulem · Et in té permaneam · et per merita beati iacobi apostoli tui · Praetende mihi dexteram caelestis auxilii · super omnes habitantes in habitaculis meis · et propitius estu[b] nobis · Amen · et per merita sancti philippi apostoli tui · Concede mihi pacem et tranquillitatem in temporibus meis · Et per merita beati bartholomei apostoli tui · Té depraecor · Ut omnes actos[c] meos et memetipsum in felicitate et incolumitate[d] custodias · et per merita sancti mathei apostoli tui et euangelistæ Praesta mihi piissime ut et ego per inspirationem tui sancti spiritus a morte resurgere merear · Et per merita sanctorum apostolorum tuorum simonis et thaddei · Dá mihi potestatem inferni tenebras et inmortales uermes euadere · et aeterna praemia promerere[e] per té christe iesu · Tu dixisti discipulis tuis · Petite et dabitur uobis quaerite et inuenietis pulsate et aperietur uobis · Ego in nomine tuo peto iesu redemptor · Ut tu deum patrem petas et *f. 83a*

4 Ps. cxxvii. 1. 6 *Sacr. Greg.* 43, 252. 6, 7 *Sacr. Gelas.* III. 76, *Miss. Rom.* 'Benedictio Aquae.' 8, 9 *Sacr. Greg.* 257, *Greg.* suppl. 159; *Miss. Rom.* Dominica II. post Epiph. 18 Mt. vii. 7.

F 1 multiplica + domine miseratus uoluntarię 2 et tuam in omnibus uoluntatem perficiam 3 mihi + domine spiritualem 5 iugiter *before* in te 6 pretende + domine cęlestis *om* super o. h. in h. meis 7 esto mihi peccatori *for* nobis *om* Amen 8 tui + domine 9 *om first* et 9 tranquillitatem + et salutem ut ea quę tibi placita sunt omni dilectione perficiam *om* in temporibus meis 10 depraecor + domine 10—12 *for* ut...custodias, ut me et omnia quę ad me tua largitione pertinent longa felicitate et incolomitate secundum tuam misericordiam custodias 12 (Matthei [**30**]) euangelistę 13 presta pissime + domine *om* et ego *om* tui 14 morte + animę 15 symonis Taddei 15—17 mihi + domine gratiam et misericordiam tuam ut inferni tenebras ualeam euadere et ad aeterna premia té annuente peruenire *om* promerere p. t. ch. iesu 18 Tu + domine apostolis *for* discipulis querite 19 *om* pulsate et a. uobis Ecce ego peto in nomine tuo iesu redemptor pie (redemtor [**30**]) 20 *om* ut tu d. p. petas et

[a] *tua* has been written *Cerne*[c] in the outer margin.
[b] The *u* of *estu* has been erased and *o* placed upon the erasure *Cerne*[c].
[c] *u* has been placed *Cerne*[1] over the *o* of *actos*.
[d] The *u* of *incolumitate* has been erased and *o* placed upon the erasure *Cerne*[c].
[e] The final *e* of *promerere* has been erased and *i* placed upon the erasure *Cerne*[c].

*f.* 83*b* donetur mihi indulgentia[a] · Uultum tuum domine requiram · Adiuua mé ut inueniam et uideam · Ego pulso praecibus aures misericordię tuae · Domine deus aperi mihi portas paradisi post obitum meum · Ut in electorum tuorum numero mihi requiescere liceat · Coram té christe et coram angelis tuis · Exaudi mé adiuua mé · Trahe mé post té curremus in odorem unguentorum tuorum · Deus meus in auxilium meum respice · Ne derelinquas mé domine quem ad imaginem tuam et similitudinem condidisti · Neque dispicias[b] me quem praetiosa[c] pignore tui sacro sancti sanguinis in cruce conparasti · Qui clamasti caelitus ad patrem tuum omnipotentem pro apostolis tuis supplicans et sanctis ita dicens · Non pro his autem tantum rogo · sed et pro eis qui credituri sunt per uerbum eorum in mé:—

ut omnes unum sint sicut tu pater in me · et ego in te ut et ipsi in nobis unum sint · ut mundus credat quia tu me misisti · et credo domine deus israel adiuua incredulitatem meam et ego credidi et uere scio quia tu es christus filius dei uiui qui in mundum uenisti · saluare quod perierat parce peccatis nostris quia innumerabilia sunt et libera nos propter nomen tuum · et per merita beatorum apostolorum tuorum munda me salua me · et protege me · qui cum patre et spiritu sancto uiuis et regnas deus unus et trinus omnipotens eternus tibi honor et gloria in saecula saeculorum · Amen[d] ·

1 Ps. xxvi. 8. 2 cf. *Sacr. Greg.* 169, 251. 6, 7 Cant. i. 3. 8 Ps. lxx. 12. Ps. xxvi. 9. 9 Gen. i. 26. 10 Ps. xxvi. 9, Te Deum (1 Pet. i. 19). 13 Jn. xvii. 20. 15 Jn. xvii. 21. 17 Mc. ix. 23. 18 Jn. xi. 27, Mt. xviii. 11. 20 Ps. xliii. 26. 23 Rom. xvi. 27.

F 1 *om* donetur m. indulgentia et *before* uultum requiro 2 me + dñe optineam *for* uideam + quicquid ad bonum tota deuotione exposco praecibus + meis 3 aures + tuę (misericordiae) deus *for* tuae *om* Domine deus 4 paradysi 5 requiescere mihi 6 tuis + Amen *first* me + dñe *second* me + christe 7 odore 9 tuam *after* similitudinem 10 despicias pretiosissimo 11 comparasti *om* caelitus 12 supplicando 12, 13 *om* et sanctis ita 13 *om* autem rogo + pater *om* et 16 *om* et 17 *om* deus israel *om first* et 18 xpc (*Cod*) in + hunc 19 meis dñe *for* nostris 20 me dñe *for* nos 21 emunda *third* me + in presenti uita et perduc me ad aeternam uitam ubi cum omnibus sanctis tuis perfruar gloriam uisionis tuę domine 21—23 *om* qui cum...gloria

[a] The words *facinorum et criminum meorum* have been interlined *Cerne*[c] after *indulgentia*.
[b] The first *i* of *dispicias* has been changed to *e Cerne*[c].
[c] The final *a* of *praetiosa* has been erased and *o* placed upon the erasure *Cerne*[c].
[d] Lines 15—23 are an addition by a somewhat later hand. **[30]** omits them.

**[70]** **Ymnum super euangelium christi et oratio sancti hieronimi et paulini* *f.* 84*a*

YMNUM dicat turba fratrum ymnum
cantus personat christo regi concinnantes laudem
demus debitam · Tu dei de corde uerbum tú uia tú ueri
tas iesse uirga tú uocaris · té leonem legimus · Dex
tera[a] patris mons et agnus · angularis tú lapis sponsus
idem uel columna flamma pastor ianua · IN prophetis
inueneris nostro natus saeculo ante saecula[b] tú fuisti
factor primi saecula[c] · Factor caeli terræ factor con
gregator tu maris omniumque tu creator quæ pater
nasci iubet · Uirginis receptus membris gabriheli nuntio
crescit aluus prole sancta nos monemur credere · Rem
nouam nec ante uisam uirginem puerperam · Tunc magi
stellam secuti primi adorant paruulum · Offer*unt*[d]
tus [et][e] aurum digna regi muneræ mox herode nuntiatum
est inuidens potentiam · Tum iubet paru*os*[f] necari turbam
fecit martyrum fertur infans oculendus[g] nili flumen
quo fluit · Qui reuertur post herodem[h] nutriendus[i] nat
zareth multa paruus multa[i] adultus[i] signa fecit cælitus ·
Quae latent et quae leguntur[i] coram[i] multis testibus[i]

4 Jn. xiv. 6. 5 Is. xi. 1. 6 Eph. ii. 20. 12 (Jer. xxxi. 22.)
13 Cf. Compiegne MS. (s. ix) Xmas. Antiph. ad Laudes, Migne, 78, 735. 15 Mt. ii. 11.

B (H) II. *f.* 3*a* 1 *tit* Hymnum sancti Hilari de Christo 3 personet (H) concinentes (H) 5 dextra 7 columba profetis 8 inueniris saecla 9 saeculi 10 quae 11 gabrihelis 14 offerentes (H) 15 tus+et (H) munera (H) Erodii (H) 16 *om* est (H) potentiæ (H) paruos 17 martirum occulendus 18 refertur nazareth 19 caelitus 20 quæ *bis*

[a] The second *e* of *dextera* has been erased. [b] The *u* of *saecula* has been partially erased. [c] The final *a* of *saecula* has been erased and *i* placed upon the erasure *Cerne*[1]? [d] The non-italicised letters of *offerunt* have at least been revived *Cerne*[c], and *ei* added. [e] [*et*]? has been erased between *tus* and *aurum*. [f] The *o* of *paruos* has been written upon an erasure *Cerne*[c], *paruus*? *Cerne**. [g] A second *c* has been interlined *Cerne*[1] after the *c* of oculendu*s*, and the non-italicised letters have been revived *Cerne*[c]. [h] The non-italicised letters of *p*ost herodem have been revived *Cerne*[c]. [i] The non-italicised letters of *nutriendus*, *m*ulta adultu*s*, *leg*untur coram and *testib*us have been revived *Cerne*[c] wholly or in part.

* The readings of B (*Antiphonary of Bangor*, f. 3*a*) are given where available; where B is mutilated the readings of H (*Irish Liber Hymnorum*) are given. A full critical apparatus of the known MSS. is supplied by Bernard and Atkinson, I. p. 36 seq.

f. 84b praedicans caeleste regnum dicta factis adprobatum ·
Debiles facit figere cecos luce inluminat uerbis purgat
leprae morbos[a] mortuos resuscitat · Uinum quod erat ydris[b]
motare[c] aquam iubet nuptis[d] merore tentis propinendum[e]
populo · Pane quino pisce bino quinque pascit milia
et reffert fragmenta cenæ ter quaternis corbibis[f]
Turba ex omni discumbenti iugem laudem pertulit · XII · uiros
probauit per quos uita discitur · ex quibus unus inuenitur
christi iuda traditur[g] instruuntur[h] misi[i] ab anna proditoris
osculo · INnocens captus tenetur nec repugnans ducitur
sistitur falsis grassatur offerendus pontio · Discutit
abiecta praeses nullum cremen[k] inuenit · Sed cum turbe[l]
iudaeorum pro salute cesaris · Dicerent christum negandum[m]
turbis sanctus · Traditur impi(i)s[n] uerbis grassatur sputa
flagra sustinet · Scandere crucem iubetur innocens
pro noxis[o] morte carnis Quam gerebat mortem uincit
omnium · Tum deum clamore magno patrem pendens in
uocat mors secuta membra christi laxat stricta uincula ·
Uela templi scissa pendens nox obscurat saeculum excitantur
de sepulchris dudum clausa corpora · Adfuit ioseph

B (H) 1 prædicans cæleste adprobat 2 fecit uigere cæcos 3 (lepræ) morbum deerat idris 4 motari mero retentis propinnando (H also B? the final *o* is legible) 6 fefert (H) caternis coruibus (H) 7 discumbente duodecim 9 instruntur (B* *instruentur* B¹?) 11 grasatur offerentes 11—13 *om* Discutit...cesaris B 12 obiecta præses (H) turba iudeorum (H) 14 impiis grasatur 16 uicit 19 scisa pendunt

[a] The *s* of *morbos*, and the *m* of *mortuos* have been revived *Cerne*ᶜ.

[b] A second *i* has been interlined after the first in *ydris*, *Cerne*¹.

[c] The *o* of *motare* has been changed to *u* *Cerne*ᶜ.

[d] A second *i* has been interlined *Cerne*¹ after the *i* of *nuptis*.

[e] The *e* of *propinendum* has been erased and *a* interlined *Cerne*¹?

[f] The second *i* of *corbibis* has been underpointed for deletion and *u* placed above it *Cerne*¹.

[g] The *u* of *traditur* has been changed to *o* *Cerne*ᶜ.

[h] The second *u* of *instruuntur* has been in part revived *Cerne*ᶜ.

[i] A second *s* was interlined before the *s* of *misi* *Cerne*¹, but afterwards erased: then another *s* was interlined after the *s* of *misi* *Cerne*ᶜ.

[k] The first *e* of *cremen* has been erased and *i* placed upon the erasure *Cerne*¹?

[l] The *e* of *turbe* seems to be written upon an erasure *Cerne*¹, the *b* has been also revived.

[m] The non-italicized letters of *negan*dum have been in part revived *Cerne*ᶜ.

[n] An *i* has been interlined just above the second *i* of *impis* *Cerne*¹.

[o] A second *i* has been interlined *Cerne*¹ after the *i* of *noxis*.

N.B. In many of the above cases the work of *Cerne*¹ seems to have been revived by a later hand.

*f.* 85*a*

beatus corpus myrrae perlitum lintheo rude ligatum cum dolore condidit · Milites seruare corpus arua princeps praecipit · ut uiderit si probarit christus quod sposponde[a] rat · Angeli dei trementes ueste amicta[b] candida qua candore claritatis uelud uicit siricum[c] · Demouit saxum sepulchro surgens christus intiger[d] haec uidit iudea mendax hæc negat cum uiderit · Feminæ primum monentem saluatorem uiuere qua salutat ipsi mestas conplet tristis gaudio · Seque a mortuis paterna suscitatum dex tera tertia die redisset nuntians apostolis · Mox aude tur á beatis[e] quos probauit fratribus quod redisset ambigen *tem*[f] intrat ianuis clausis · Dat docens praecepta legis dat diuinum spiritum sanctum dei perfectum trinitatis uinculum · Praecepit totum per orbem babtizare credulos nomen pa tris inuocantes confitentes filium · Mystica fide reuelat[g] tincto sancto spiritu fonte tinctos innouatos filios factos dei Ante turba fratrum concinnemus gloriam qua docemur nos futura sempiterna saecula · galli cantus galli plau sus proximum sentit diem nos cantantes et praecantes quæ futura credimus · Maiestatemque inmensam concinnemus

B (H) 1 mirra linteo rudi 2 anna *for* arua 3 uideret probaret spoponderat 4 angelum amictum quo 5 uellus *for* uelud 7 haec uideret monentur (H) 8 quas (H) *for* qua ipse (H) complet (H) 9 tristes (H) 10 redisse nuntiat uidetur *for* audetur 11 ambigentes 13 spiritum *for* sanctum 14 præcipit baptizari 15 mistica 16 tinctos 17 ante+lucem 18 futuri (H) sæcula (H) 19 sentet canentes praecantes quae

[a] The first *o* of *sposponderat* has been placed upon an erasure *Cerne*[c], and the second *s* revived.
[b] The final *a* of *amicta* has been erased and *i* placed upon the erasure *Cerne*[1]?
[c] The first *i* of *siricum* has been changed to *e* *Cerne*[1]?
[d] The second *i* of *intiger* has been changed to *e* *Cerne*[1]?
[e] The *b* of *beatis* is written upon vellum which has been much rubbed.
[f] The last three letters of *ambigentem* have been written upon an erasure *Cerne*[c].
[g] The vellum has here been much rubbed and damaged.

f. 85b iugiter ante lucem nuntiamus christum regem saeculo ·
Ante lucem decantantes christo regi domino et qui in illum
recti credunt regnaturi cum eo · Gloria patri ingenito
gloria unigenito cum sancto spiritu in sempiterna saecula saeculorum · ·

[71] *Ymnum de apostolis sanctis domini nostri iesu christi* ·

Luce uidet christum quem petrus nocte negauit ·
et cernit dominum pergere ad astra suum · Territus
andreas orat miserere magister in regnum patris
collige discipulum · Expauit iacobus hominem per
nubila ferri subponit scapulas destina nota deo ·
Heret ab aspectu tremulus per membra iohannis[a] · et
turbatus adhuc sic stetit ut placeat[b] · Quem sequimur
té christe uocat sine uoce phillipus · Isto proiectus
ego liberet inplicitus · Bartholomeus reditum christi
perdere tremescit · és uult si capiat tendere posse
manus · Thomas ex toto nondum satiatus amore ·
Palpitat et palpat tangere membra latus · Matheus
interpres habuit correptus in ipso · et timor inuasit
dicere uerba senem · IAcobus alphei pallet sine
morte sepultus · dans comites oculos reddere quod

B 1 uniter *for* iugiter nuntiemus 2 *om* decantantes...domino *and repeat* nuntiemus christum regem saeculo *om* et 3 rectæ 4 simul *before* cum *om* saeculorum

[a] The last *i* of *iohannis* has been changed to *e* *Cerne*[1] ?

[b] The upper curve of the *c* in *placeat* has been continued *Cerne*[c] to join the *e*. It now resembles *æ* diphthong.

potuit · Hic stupet adtonitus Simon migrasse tonan *f.* 86*a*
tem · et fugit aduectans fulgura uelli[a] pati · Mathias
in portam caeli defixus inheret omnia Cum christo testis
abisse putans · Iudas et uiictis corpus sine · fronte
demonstrat · et uidet occisum uiuere in orbe deum · · ·

[72] *ymnum pro peccatis*

Pro peccatis amare mé
nunc oportet flere · Né mé conburant dirę
flammae profundę paene · Ó lacrimæ rorate
meum rigate uultum · Semper peccaui malum amaui
multum · Ó lacrimæ rorate oculi mei flete luctum
magnum leuate mea mala lugete · Ó unda amabilis
oculorum flebilis antequam fiat serum munda genum
criminis · Ó pupillæ nolite dormitare quiete pro mé
semper rorate lacrimate et flete · Ó lacrimæ cedite[b]
meas genas cadete[c] · Pectus semper punite inimicos
ledite · Ó lacrimarum unda mihi semper amanda rogo
té nunc emenda mea gesta nefanda · Ó unda multum
mira lacrimarum amara ne mé consummat ira
munda nunc mea mala · Ó lacrimarum aqua genarum
prata puni · Ut sint meæ in fine culpæ tam plenę

[a] The final *i* of *uelli* has been changed to *e* *Cerne*[1].
[b] The *i* and *t* of *cedite* seem to have been revived *Cerne*[c].
[c] The middle *e* of *cadete* has been changed to *i* *Cerne*[1]?

*f.* 86*b* puræ · Oculi stillate meum rigate stratum delete nunc per fletum meum magnum peccatum · Oculi stillate regem narrare caeli · Ut non timeam crimen flammae post finem æui · Oculi nunc flete et lacrime stillate uti in fine uitae requiescam in pace · · ·

[73] *oratio commoniter IN omnibus*

DOMINE Deus iesu uia uita ac ueritas aeternae uitae petimus ut nos consortes facias · Tu de caelis adueniens uitam mundo largitus és · Té panem uitae nouimus firmantem corda hominum · qui ergo ad té uenerit esuriem non patitur · et qui in te credide rit in aeternum non sitiet · Uerus enim cibus est caro tuo[a] omnipotens et sanguis tuus iesu uerus potus fidelium · per hoc mysterium a morte redemisti nos · Ut firmiter ac sobrie in té uiuamus domine · Dignare ergo petimus sancti huius mysterii participes nos fieri ad laudem tui nominis · Christe tuum praeceptum est · Ut diligamus inuicem Sed hoc explere possumus adiuti tuo munere · Ergo in nostris mentibus fundatur tua caritas · Ut tuum demum possit in nos fraternus amor figere Ut non iniquum odium · Neque labor inuidiæ Nec ulla uis malitiae

6 Jn. xiv. 6. 12 Jn. iv. 13, vi. 56. 15 Tit. ii. 12. 17 Jn. xiii. 34.

N *f.* 33*a* 8 (uitæ) 13 tua 16 particeps 17 preceptum 18 implere *for* explere n *for* in 19 tum *for* tuum 20 uigere N[c] (*u* on erasure of *f*?) *for* figere 21 inuidiæ (*sic*) neque *for* nec

[a] The final *o* of *tuo* has been changed *Cerne*[1] to *a*.

in cor nostrum resideat · et culpas quas contraximus (in carne)[a] siti *f. 87a* lubrica pro tuo sancto corpore remisionem[b] tribue · et si districti uitiis peccati sumus famuli sanguis tuus nos redemat[c] et suos nos constituat · Omnem mentis maculam omnesque sordes animæ · christe qui solus mundus és absterge tua gratia · Tranquillum nostrum animum mentem semper pacificam · Tu qui és pax uerissima conserua deus petimus · Ubi enim pax fuerit tu ipse quoque aderis · et ubi tu non deeris · quic quid ibi tutum est · Ueni ergo domine et iugiter nos pos side · Ut tui sancti spiritus possumus templum fieri · gloria tibi pater cum tuo unigenito cum quo uitam largitus és una cum sancto spiritu · In sempiterna saecula per gratiam largitoris iesu christi domini nostri · ·

**[74]** *ymnum de uirginibus*

Amici nobiles christe sunt uirgines regnant perpetuo cum ipso domino · Beata uiscera qui nesciunt macula uicta piacula fulgent in gloria · Cantabunt canticum gaudentes eum regna caelorum sede gaudebunt · Decorem luminis fruebant uirgines cum sé praemiis cernent habentes · Exultent uirgines simul

11 1 Cor. vi. 19.

N 1 resedeat incarne 2 remisionem 3 adstricti *for* districti 5 (animae) 6 tranquillum N*; tranquillam N[1]? 7 nostram (*a* interlined N[1]) animam 9 *om* non (de eris *Cerne* and N) 10 tuum *for* tutum 14 amen *for* nostri

[a] (*in carne*) has been interlined *Cerne*[1] between *contraximus* and *siti*.
[b] A second *s* has been interlined *Cerne*[c] after the *s* of *remisionem*.
[c] The second *e* of *redemat* has been changed to *i* *Cerne*[c].

*f.* 87*b* cum angelis lustrantes abditis caelorum culminis · Fructum centissimum datur[a] a domino qui casto corpore figent in tempore · Gestantes lampades magna cum gloria intrabunt regni caelorum ianua · Hymnis laetitia in ore uirginum angeli simul prophetis mar tyrum · ISti sunt proceris[b] caelorum principes ualent[c] ualent in gloria inmensa munera · Carnem cum sanguinis hic regnant uirgines quod sol cum radis fulgebant corpora · Lucebunt capita coronis op timis liliis candidis iuncti apostolis · Maria genetrix[d] princeps uirginio triumpha nobiles sequentes iudicat · Nullus in meritis praecella uirgines ignoti saeculo nouum eis paradisum · Odorem nectaris fulgebunt uirgines nesciunt marcescere nouunt florescere :—

*hoc argumentum forsorii[e] oeðelwald episcopus decerpsit**

Beatus uir qui non abiit in consilio impiorum et in uia peccatorum non stetit · et in cathedra pestilentiae non sedit · | tabitur die ac nocte · Sed in lege domine fuit uoluntas eius · et in lege eius medi

Seruite domino in timore et exultate ei cum tremore

2 Mt. xiii. 8. 16—19 Ps. i. 1, 2. 20 Ps. ii. 11.

19 *cl Rom* domini *cl om* fuit 20 *Rom* exsultate

[a] The first *s* of *centissimum* has been erased, the first *i* has been changed to *e*; the second *s* has been revived *Cerne*[c].

[b] The *i* of *proceris* has been changed *Cerne*[c] to *e*.

[c] *ualent* in line 6 has been erased and a line also drawn through it.

[d] The second *e* of *genetrix* has been erased and *i* placed upon the erasure *Cerne*[c].

[e] *forsorii* i.e. *uersarii* (Paley).

* A similar collection of psalm verses is to be found in Alcuin, *Collectio Psalterii Bedæ* in O. Migne 101, col. 569 seq. Another attributed to S. Gregory is to be found in the *Irish Liber Hymnorum*, I. p. 144; cf. also the so-called "S. Jerome's Psalter." I give the readings of the *Clementine Vulgate* (*cl*) and those of the *Romanum Psalterium* (*Rom*), Migne 29, col. 120 seq.

Tu autem domine susceptor meus es gloria mea et exaltans *f.* 88*a*
Uoce mea ad dominum clamaui · et exaudiuit | caput meum
mé de monte sancto suo · | dictio tua ·
Domini est salus · et super populum tuum bene
Miserere mihi domine et exaudi orationem meam ·
Uerba mea auribus percipe domine INtellege clamorem
meum · INtende uoci orationis meae · Rex meus et deus meus ·
Ego autem in multitudine misericordiae tuae introibo domine ·
In domum tuam adorabo ad templum sanctum tuum in timore tuo ·
Deduc me[a] in tua iustitia propter inimicos meos · dirige
in conspectu tuo uiam meam · | coripias[b] me
Domine ne in ira tua arguas me · Neque in furore tuo
Miserere mihi domine quoniam infirmus sum sana mé domine
quoniam conturbata sunt omnia ossa mea et anima mea
turbata est ualde · | Saluum me fac propter
Et tu domine usquequo · Conuertere et eripe animam meam
misericordiam tuam · | quoniam exaudiuit dominus
Discedite á me omnes qui operamini iniquitatem
uocem fletus mei · exaudiuit dominus deprecationem
meam dominus orationem meam adsumpsit ·

1—4 Ps. iii. 4, 5, 9. 5 Ps. iv. 2. 6—11 Ps. v. 2, 3, 8, 9.
12—20 Ps. vi. 2—5, 9, 10.

5 *cl* mei *for* mihi *cl om* domine 6 (*cl Rom* intellige) 8 *cl om* domine
10 domine *before* deduc me *cl*, *after it Rom* *cl* in iustitia tua 12 *cl* furore tuo *for* ira tua
*cl* ira tua *for* furore tuo *cl Rom* corripias 13 *cl* mei *for* mihi 14 *cl om* omnia
16 *cl* sed *for* et *cl* conuertere + domine 20 *cl* suscepit (*Rom* assumpsit)

[a] *domine* has been interlined *Cerne*[1] between *me* and *in*.
[b] A second *r* has been interlined *Cerne*[1]? after the *r* of *coripias*.

*f.* 88*b* Domine deus meus in té speraui · libera me ab omnibus perse
quentibus mé et eripe me ·
Nequando rapiat ut leo animam meam · | corum tuorum
Exsurge domine in ira tua · et exaltare in finibus inimi
IUstum adiutorium meum a domino · qui saluos facit rectos
Confitebor domino secundum iustitiam eius et psallam | corde
nomini domini altissimi · | in uniuersa terra ·
Domine dominus noster quam admirabile est nomen tuum ·
Confitebor tibi domine in toto corde meo · narrabo omnia
Laetabor et exultabo in te et psallam | mirabilia tua
nomini tuo altissime · | domino qui[a] habitat in sion ·
Quoniam non derelinques quaerentes té domine psallite
Exsurge[b] domine deus meus et exaltetur manus tua · ne
obliuiscaris pauper*um*[c] in finem · | uultus eius ·
Quoniam iustus dominus iustitiam dilexit · aequitatem uidit
Usquequo domine obliuisceris me in finem quousque auertis
Respice et exaudi me domine deus meus | faciem tuam a me
INlumina oculos meos ne umquam obdormiam in morte ·
Exultauit cor meum in salutari tuo cantabo domino qui
bona tribuit mihi et psallam nomini domini[d] altissime ·

1—7 Ps. vii. 2, 3, 7, 10, 11, 18. 8 Ps. viii. 2. 9—12 Ps. ix. 2, 3, 11, 12. 13 (Ps. x. 12.) 15 Ps. x. 8. 16—20 Ps. xii. 1, 4, 6.

1 *cl* saluum me fac ex *for* libera me ab 2 *cl* libera 3 (*Rom* ne quando) 4 *cl* exurge *cl* meorum 10 (*Rom* exsultabo); *cl Rom om second* et 12 *cl* dereliquisti; *Rom* derelinquis 13 *cl* exurge *cl om* meus et 14 *Rom* pauperem *cl om* in finem 15 *cl* et iustitias 16 *cl* usquequo *for* quousque 18 (*cl Rom* illumina) 19 *cl* exultabit; *Rom* exsultabit 20 *cl Rom* altissimi

[a] The *i* of *qui* seems to have been added *Cerne*[1].
[b] The vellum upon which the final *e* of *exsurge* is written has been worn away to a hole.
[c] The final *u* of *pauperum* has been written *Cerne*[c] upon an erasure (*pauperem*? *Cerne**).
[d] *tuo* has been interlined *Cerne*[1]? above *domini*.

Conserua mé domine quoniam in te speraui · dixi domino deus meus f. 89a
es tu quoniam bonorum meorum non indiges ·
Benedicam dominum qui mihi tribuit intellectum ·
Propter hoc dilatatum est cor meum · et exultauit
lingua mea · Insuper et caro mea requiescit in spé ·
Exaudi domine iustitiam meam intende deprecationi meae ·
Ego clamaui quoniam exaudisti me deus · inclina aurem tuam
mihi et exaudi uerba mea · | tuarum protege me
Custodi me domine ut pupillam oculi · sub umbra alarum
A facie impiorum qui me adflixerunt · | et refugium
Diligam te domine uirtus mea domine *fi*rmamentum[a] meum
Et liberator meus · deus meus · adiutor meus · | meum
et sperabo in eum · | laudans inuocabo dominum et ab
Protector meus et cornu salutis meae adiutor meus
inimicis meis saluus ero · | tenebras meas ·
Quoniam tu inluminas lucernam meam domine deus meus inlumina
Quoniam a te eripiar a temptatione · et in deo meo trans
grediar murum · | deum nostrum ·
Quoniam quis deus praeter dominum · Aut quis deus præter
Uiuit dominus et benedictus deus meus et exaltetur deus salutis meæ

1—5 Ps. xv. 1, 2, 7, 9. 6—10 Ps. xvi. 1, 6, 8, 9. 11—20 Ps. xvii. 2—4, 29, 30, 32, 47.

1 *cl* speraui in te 2 *cl* eges 3 *cl* trib. mihi 4 *cl* laetatum *Rom* delectatum (*Rom* exsultauit) 5 *cl Rom* requiescet 6 *cl* deprecationem meam 9 *cl om* domine 10 (*cl Rom* afflixerunt) 11 *cl* fortitudo *for* uirtus *cl Rom* dominus 13 *Rom om first* et 14 *cl* et susceptor *for* adiutor 16 (*cl Rom* illumin. *twice*) 17 *cl Rom* in te *for* a te (*cl Rom* tentatione)

[a] The letters *fi* of *firmamentum* are written *Cerne*[c] upon an erasure.

*f.* 89*b* Liberator meus dominus de gentibus iracundis et ab insurgentibus
in me exaltabis me · a uiro iniquo eripies me ·
Caeli enarrant gloriam dei · et opera manu(u)m[a] eius adnuntiat
Domine adiutor meus et redemptor meus · | firmamentum ·
Deus deus meus respice in me quare me dereliquisti · longe
Ego autem sum uermis et non homo obproprium | a salute mea
hominum et abiectio plebis · | est qui adiuuet ·
Ne discesseris[b] a me quoniam tribulatio proxima est et non
Quoniam circumdederunt canes multi concilium malignantium
Erue a framea animam meam et de manu | obsedit mé ·
canis unicam meam · | humilitatem meam ·
Libera me de ore leonis et a cornibus unicornuorum
Dominus reget[c] me et nihil mihi deerit in[d] loco pascuę
Uirga[e] tua et baculus tuus ipsa me consolata sunt | ibi me collocauit ·
Et misericordia tua subsequetur me omnibus diebus uitæ
Ut inhabitem in domo domini in longitudine dierum · | meae ·
Ad te domine leuaui animam meam deus meus in te confido
Direge[f] me in ueritate tua · et doce me | non erubescam
quia tu es deus salutaris meus · et te sustinui[g] tota die ·
Reminiscere miserationum tuarum domine[h] et misericordiæ

1, 2 Ps. xvii. 48, 49. 3, 4 Ps. xviii. 2, 15. 5—12 Ps. xxi. 2, 7, 12, 17, 21, 22. 13—16 Ps. xxii. 1, 2, 4, 6. 17—20 Ps. xxiv. 1, 2, 5, 6.

1 *cl om* dominus inimicis meis *for* gentibus 3 (*cl* annunciat) (*Rom* annuntiat) 6 (*cl Rom* opprobrium) 8 *cl* quoniam *for* et 9 *cl Rom* circumdederunt + me 10 *cl* framea + deus 12 *cl* salua me ex *for* libera me de *cl* unicornium 13 *cl Rom* regit 15 *Rom* subsequatur 16 *cl* et ut *cl Rom* longitudinem 18 *cl Rom* dirige 19 *cl* saluator 20 *cl* misericordiarum

[a] A second *u* has been placed *Cerne*[c] between the *u* of *manū* and *eius*.
[b] The first *i* and the *c* of *discesseris* appear to have been at least revived *Cerne*[c].
[c] The second *e* of *reget* has been erased and *i* placed upon the erasure *Cerne*[c].
[d] The *i* of *in* has been revived *Cerne*[c].
[e] The *i* of *uirga* seems to have been shortened from below by erasure? There is a defect in the vellum at this point.
[f] The first *e* of *direge* has been changed to *i Cerne*[c].
[g] The first *i* of *sustinui* and the first stroke of the *n* have been revived *Cerne*[c].
[h] The letters of *dn̄e* have been revived *Cerne*[c].

tuae quae a sæculo sunt | secundum magnam *f.* 90*a*
Delicta iuuentutis et ignorantiae meae ne memineris
misericordiam tuam memor esto mei deus ·
Propter bonitatem tuam domine dulcis et rectus dominus ·
Propter nomen tuum domine propitiaberis peccato meo
copiosum est enim · | pedes meos ·
Oculi mei semper ad dominum quoniam ipse euellet de laqueo
Respice in me et miserere mei quoniam unicus et pauper sum
Uide humilitatem meam et laborem meum · | ego
et dimitte[a] omnia peccata mea ·
Redime me deus israhel ex omnibus angusti(i)s[b] meis
Ut audiam uocem laudis tuae et enarrem uniuersa
Dominus inluminatio mea et salus | mirabilia tua ·
mea quem timebo · | domini omnibus diebus uitae meæ
Unam peti(i)[c] á domino hanc requiram ut inhabitem in domo
Ut uideam uoluntatem domini et protegar a templo sancto eius ·
Exaudi domine uocem meam qua clamaui ad te miserere
Tibi dixit cor meum quaesiui uultum | mei et exaudi me
tuum · uultum tuum domine requiram · | tuo ·
Ne auertas faciem tuam á me et ne declines in ira a seruo

**2—11 Ps. xxiv. 7, 8, 11, 15, 16, 18, 22. 12 Ps. xxv. 7. 13—20 Ps. xxvi. 1, 4, 7—9.**

1 *cl* tuarum 2 *cl* iuuentutis + meae *cl* ignorantias meas *cl om* magnam 3 *cl* memento mei tu *cl Rom om* deus 6 *cl* multum *for* copiosum 8 *cl* quia *for* quoniam 10 (*cl Rom* dimitte) *cl* uniuersa delicta *for* omnia peccata 11 *cl* libera *cl om* me (*Rom cl* Israel) *cl* tribulationibus suis *for* angustiis meis 12 *cl om* tuae 13 (*cl Rom* illuminat.) 15 (*cl Rom* petii) 16 *cl* uoluptatem *cl* uisitem templum eius 18 *cl* exquisiuit te facies mea: faciem tuam 20 *cl om* et

[a] The first *i* of *dimitte* and the first stroke of the *m* have been revived *Cerne*[c], *demitte*? *Cerne**.
[b] A second *i* has been interlined *Cerne*[1]? after the *i* of *angustis*.
[c] A second *i* has been placed next to the *i* of *peti Cerne*[1]?

*f.* 90*b* Adiutor meus es tu[a] ne derelinquas me · neque dispicias[b] me
deus salutaris meus ·
Credo uidere bona domini in terra uiuentium ·
Ad té domine clamaui deus meus ne silias a me · et ero similis
discendentibus in lacum · | extollo manus meas ·
Exaudi uocem deprecationis meae dum oro ad te et dum
Dominus adiutor meus et protector meus | ad templum sanctum tuum
et in ipso sperauit cor meum et adiutus sum ·
Saluum fac populum tuum domine et benedic hereditatem
tuam et rege eos et extolle illos usque in sæculum ·
Dominus uirtutem populo suo dabit et benedicet populum suum
Domine deus meus clamaui ad te sanasti me | in pace ·
domine abstraxisti ab inferis animam meam saluasti me
a discendentibus[c] in lacum · | eius
Psallite domino sancti eius · et confitemini memoria sanctitatis
Audiuit dominus et misertus est mihi dominus factus est
Domine deus meus in æternum confitebor tibi | adiutor meus ·
In te domine speraui non confundar in æternum · in tua
iusti(ti)a[d] libera me et eripe me ·
Inclina ad me aurem tuam · accelera ut eripias mé ·

**1—3 Ps. xxvi. 9, 13. 4—10 Ps. xxvii. 1, 2, 7, 9. 11 Ps. xxviii. 11. 12—17 Ps. xxix. 3—5, 11, 13. 18 Ps. xxx. 2, 3.**

1 (*cl Rom* esto) *cl Rom* despicias 4 *cl* clamabo (*cl Rom* sileas) *cl* a me + nequando taceas a me, et assimilabor 5 *cl Rom* descendentibus 6 *cl* exaudi + domine *cl om* et 8 *cl om first* et 9, 10 *cl* hereditati tuae 10 *cl* aeternum *for* sæculum 11 *cl* dominus *for* et *cl* populo suo 12 *cl Rom* te + et 13 *cl* eduxisti *cl* inferno 14 *cl Rom* descendentibus 15 *cl* (*Rom*) memoriae 16 *cl* mei *for* mihi 18, 19 *cl* in iustitia tua 19 *cl om* et eripe me 20 *cl* eruas *for* eripias

[a] The *u* of *estu* has been erased and *o* placed upon the erasure *Cerne*[c].
[b] The first *i* of *dispicias* has been changed to *e Cerne*[c].
[c] The first *i* of *discendentibus* has been turned to *e Cerne*[1]?
[d] *ti* has been interlined *Cerne*[1] between the *i* and the final *a* of *iustia*, it has been revived and changed to *ci Cerne*[c].

Esto mihi in deum protectorum[a] · et in locum refugii *f.* **91*a***
ut saluum me facias ·
Redemisti me domine deus ueritatis · | manibus tuis tempora
Ego uero in te speraui domine dixi tu es deus meus · in
INlumina faciem tuam super seruum tuum | mea ·
et saluum me fac in tua misericordia domine non con
fundar quoniam inuocaui té · | tecta sunt peccata
Beati quorum remisae[b] sunt iniquitates · et quorum
Delictum meum cognitum tibi feci et iniustitias meas
Tu es mihi refugium a præsura[c] · quae | non operui ·
circumdedit me exultatio mea redime me a circum
Laetamini in domino et exultate iusti et glori | dantibus me ·
amini omnes recti corde · | uimus in te
Fiat domine misericordia tua super nos sicut spera
Benedicam dominum in omni tempore semper laus eius in ore
Quoniam mihi quidem pacifice loqueban*tur*[d] | meo ·
et super ipsam dolose cogitabant · | meus in causam meam ·
Exsurge domine et intende iudicium meum deus meus et dominus ·
Praetende misericordiam tuam scientibus té et iustitiam tuam
his qui recto sunt corde ·

**1—7 Ps. xxx. 3, 6, 15—17, 18. 8—13 Ps. xxxi. 1, 5, 7, 11. 14 Ps. xxxii. 22. 15 Ps. xxxiii. 2. 16—18 Ps. xxxiv. 20, 23. 19 Ps. xxxv. 11.**

1 (*cl Rom* protectorem) *cl* domum *for* locum 4 *cl* autem *for* uero *cl* deus meus es tu *cl* sortes meae *for* tempora mea 5 *cl* illustra (*Rom* illumina) 6 *cl om* et *cl* misericordia tua 8 *cl Rom* remissæ 9 *cl* iniustitiam meam *cl* abscondi *for* operui 10 *cl* refugium meum a tribulatione (*Rom* pressura) 11 (*Rom* exsultatio) *cl* erue *for* redime 12 (*Rom* exsultate) 14 *cl* domine *after* tua *cl* quemadmodum *for* sicut 17 *cl* et in iracundia terrae loquentes, dolos cogitabant *Rom* iram *for* ipsam 18 *cl* exurge *om* domine *cl* iudicio meo

[a] The *u* of *protectorum* has been erased and *e* placed upon the erasure *Cerne*[1]?, the first stroke of the *m* has also been revived.
[b] A second *s* has been interlined *Cerne*[c] between the *i* and *s* of *remisae*.
[c] A second *s* has been interlined after the *s* of *præsura Cerne*[c].
[d] The non-italicized letters of *loqueban*tur seem to have been written upon an erasure *Cerne*[1].

*f.* 91*b* Delectare in domino · et dabit tibi petitionem cordis tui[a]
Domine né in ira tua arguas me neque in furore tuo
Quoniam anima mea conpleta est inlusionibus | coripias[b] me ·
et non est sanitas in carne mea ·
Quoniam in te domine speraui dixi tu exaudies domine deus meus ·
Quoniam ego ad flagella paratus sum et dolor meus ante
Quoniam iniquitatem meam ego pronuntio | me est semper ·
et cogitabo pro peccato meo · | Intende[c] in adiutorium
Ne derelinquas me domine deus meus ne discesseris a me
meum domine[d] deus salutis meae · · · | mea ·
Dixi custodiam uias meas · ut non delinquam in lingua
Remitte mihi ut refrigerer prius quam eam
Ego uero egenus et pauper sum | et amplius non ero ·
dominus curam habet mei | daueris ·
Adiutor meus et liberator meus es tu[e] domine ne tar
Ego dixi domine miserere mei sana animam meam
quia peccaui tibi · | fiat fiat ·
Benedictus dominus deus israhel a sæculo et usque in sæculum
In deo laudabimur tota die · et in nomine tuo confitebi
Exsurge domine adiuua nos et libera nos propter | mur in saecula ·
nomen tuum ·

1 Ps. xxxvi. 4. 2—10 Ps. xxxvii. 2, 8, 16, 18, 19, 22, 23. 11, 12 Ps. xxxviii. 2, 14. 13—15 Ps. xxxix. 18, 19. 16—18 Ps. xl. 5, 14. 19, 20 Ps. xliii. 9, 26.

1 *cl* petitiones 2 *cl* furore tuo *for* ira tua *cl* ira tua *for* furore tuo *cl Rom* corripias 3 *cl* lumbi mei impleti sunt (*Rom* completa) (*cl Rom* illusionibus) 5 *cl om* dixi *cl Rom* exaudies + me 6 *cl* in *for* ad *cl* in conspectu meo *for* ante me est 7 *cl om* ego *cl* annunciabo 12 (*Rom* priusquam) *cl* abeam 13 *cl* ego autem mendicus sum et pauper 14 *cl* solicitus est *for* curam habet 15 *cl* protector *for* liberator *cl* tu es *cl* deus meus *for* domine 18 (*cl Rom* Israel) 19 *cl* saeculum 20 (*cl* exurge) *cl* redime *for* libera

[a] The word *tui*, written by the original scribe partially in the inner margin, has become very faint owing to damp.

[b] A second *r* has been placed *Cerne*[1] above the *o* of *coripias*.

[c] The scribe seems to have commenced the formation of an *i* in place of the final *e* of *intende* and then to have immediately corrected his mistake.

[d] *dñe* has perhaps been written upon an erasure *Cerne*[1].

[e] The *u* of *es tu* has been partially erased and *o* placed upon the erasure *Cerne*[c].

Eructauit cor meum uerbum bonum · dico ego *f.* 92*a*
opera mea regi · | nibus quae inuenerunt nos nimis ·
Deus noster refugium et uirtus · Adiutor in tribulatio
Dominus uirtutum nobiscum susceptor noster deus iacob ·
Omnes[a] gentes plaudite manibus iubilate deo in uoce
Quoniam deus summus terribilis et rex | exultationis
magnus super omnes deos · | psallite ·
Psallite deo nostro psallite psallite regi nostro[b]
Quoniam rex omnis terrae deus psallite sapienter ·
Suscepimus deus misericordiam tuam in medio tem
Secundum nomen tuum · | pli tui[c] ·
Et homo cum in honore esset et[d] non intellexit · con
paratus est iumentis insipientibus · et similis factust[e]
Uerumtamen deus liberauit[f] animam | est illis ·
meam de manu inferi dum acciperit[g] me · | tuam
Miserere mei deus secundum magnam misericordiam
Et secundum multitudinem miserationum tuarum
dele iniquitatem meam ·

**1, 2 Ps. xliv. 2. 3, 4 Ps. xlv. 2, 12. 5—9 Ps. xlvi. 2, 3, 7, 8. 10, 11 Ps. xlvii. 10, 11. 12—15 Ps. xlviii. 13, 16. 16—18 Ps. l. 3.**

5 (*Rom* exsultationis) 6 *cl* dominus excelsus *for* deus summus *cl om* et 7 *cl* omnem terram *for* omnes deos 12 *cl Rom om second* et (*cl Rom* comparatus) 13 (*cl Rom* factus) 14 *cl* redimet *for* liberauit *Rom* liberabit 15 *cl* cum *for* dum (*cl Rom* acceperit)

[a] A stroke or letter seems to have been erased between the *m* and *n* of *omnes*.
[b] The final *o* of *nostro* is in part upon an erasure.
[c] The *i* of *tui* has been revived *Cerne*[c].
[d] The second *et* in this line has been erased, and the *no* of *non* has been revived *Cerne*[c].
[e] *factust* (*Cod.*).
[f] The *u* of *liberauit* has been changed to *b Cerne*[c].
[g] The first *i* of *acciperit* has been changed to *e Cerne*[1]? and revived later.

*f.* 92*b* Amplius laua me[a] ab iniustitia mea et a delicto
meo munda me · | coram me est semper ·
Quoniam iniquitatem meam ego agnosco et delictum meum
Tibi soli peccaui et malum coram te feci · | meas dele ·
Auerte faciem tuam a peccatis meis et omnes iniquitates
Ne proicias me a facie tua et spiritum sanctum tuum ne ·
auferas a me · | pali confirma me
Redde mihi laetitiam salutaris tui et spiritu princi
Domine labia mea aperies et os meum adnuntiabit
| laudem tuam ·
Quid gloriaris in malitia qu(i)[b] potens est[c]
in iniquitatem[d] · | tua libera me ·
Deus in nomine tuo saluum me fac et in *ui*rtute[e]
Deus exaudi orationem meam auribus percipe uerba
Exaudi deus orationem meam et ne | oris mei ·
dispexeris[f] deprecationem meam intende in me et ex
Ego autem ad dominum clamaui · et dominus exaudiuit me · | audi me ·
In deo laudabo sermones meos tota die in deo sperabo

1—10 Ps. l. 4—6, 11, 13, 14, 17. 11, 12 Ps. li. 3. 13, 14 Ps. liii. 3, 4. 15—17 Ps. liv. 2, 17. 18 Ps. lv. 5.

1 *cl* iniquitate *for* iniustitia *cl* peccato *for* delicto 3 *cl* cognosco *cl* peccatum *for* delictum 4 *cl* contra *for* coram 6 (*cl Rom* proiicias) 9 (*cl* annunciabit) (*Rom* annuntiabit) 11 (*cl Rom* qui) *cl Rom* es *for* est 12 *cl Rom* iniquitate 13 *cl* iudica *for* libera 16 (*cl Rom* despexeris) *cl* mihi *for* in me 17 *cl* deum *for* dominum *cl* saluabit *for* exaudiuit 18 *cl om* tota die *cl* speraui

[a] Something covering the space of about two letters seems to have been erased between *me* and *ab*.
[b] *qu* (*Cod.*).
[c] The *t* of *est* has been erased.
[d] The *in* and the three first letters of *iniquitatem* seem to have been revived *Cerne*[1].
[e] The letters *ui* of *uirtute* have been written *Cerne*[c] upon an erasure.
[f] The first *i* of *dispexeris* has been changed to *e Cerne*[1].

non timebo quid faciat mihi homo · *f.* 93*a*
Deus uitam meam nuntiaui tibi posui lacrimas meas
in conspectu tuo sicut in promisione[a] tua
Conuertentur inimici mei retrorsum in quacumque
die inuocauero té ecce agnoui quoniam deus meus es tu | meos
In deo laudabo uerbum et in domino laudabo sermones
in deo sperabo non timebo quid faciat mihi homo ·
Miserere mei deus miserere mei quoniam in te confidit
anima mea et in umbra alarum tuarum spera*bo*[b]
donec transeat iniquitas · | fecit mihi ·
Clamabo ad deum altissimum · et ad dominum qui bene
Eripe me de inimicis meis deus meus et ab insurgentibus
Deus meus ostende[c] mihi bona inter · | in me libera me ·
inimicos meos · ne occideris eos nequando obliuis
Ego autem cantabo uirtutem tuam | cantur legis tuae
et exultabo mane misericordiam tuam · | meum ·
Quia factus és susceptor meus et refugium
In die tribulationis meae adiutor meus tibi psallam ·

**1—7 Ps. lv. 5, 8, 9, 10, 11. 8—11 Ps. lvi. 2, 3. 12—18 Ps. lviii. 2, 12, 17, 18.**

1 *cl* caro *for* homo 2 *cl* annunciaui *Rom* annuntiaui *cl* posuisti (*cl Rom* lacrymas) 3 *cl* sicut+et *cl* promissione *Rom* repromissione 4 *cl* tunc *before* conuertentur *Rom* conuertantur 5 *cl* cognoui *for* agnoui *cl om* tu 6 *cl om* et *cl Rom* sermonem *cl Rom om* meos 7 *cl* speraui 9 (*cl Rom* sperabo) 11 *cl om* et ad *and read* deum *for* dominum 13 *cl om* meus *and read* ostendet *cl om* bona *cl* super *for* inter 14 *cl* occidas (*Rom* ne quando) *cl* populi mei *for* legis tuae 15 *cl* fortitudinem *for* uirtutem 16 (*Rom* exsultabo)

[a] A second *s* has been interlined *Cerne*[1] before the *s* of *promisione*.
[b] The *bo* of *sperabo* have been added or very much revived *Cerne*[c].
[c] There has been an erasure of one letter *t*? between the final *e* of *ostende* and the *m* of *mihi*.

*f.* 93*b* Quia tu deus susceptor meus és deus meus misericordia
Da nobis auxilium de tribulatione et uana | mea ·
salus hominis · | tribulantes nos ·
In deo faciemus uirtutem · et ipse ad nihilum deducit[a]
In deo salutari meo · et gloria mea deus auxilii mei et
spes mea in deo est ·
Deus deus meus ad te de luce uigilo · | labia mea laudabunt
Quia melior est misericordia tua super uitam labia[b]
Exaudi deus orationem meam cum tribulor | te ·
a timore inimici eripe animam meam · | buntur ·
Laetabitur iustus in domino et sperabit in eo et lauda
omnes recti corde ·
Exaudi orationem meam ad te omnes caro ueniet ·
Replebimur in bonis domus tuae sanctum est templum
tuum mirabile in aequitate · | terrae et in mari
Exaudi nos deus salutaris noster spes omnium finium
IUbilate deo omnis terra psalmum dicite | longe ·
nomini eius date gloriam laudi eius ·

1 Ps. lviii. 18. 2—4 Ps. lix. 13, 14. 5, 6 Ps. lxi. 8. 7, 8 Ps. lxii. 2, 4. 9—12 Ps. lxiii. 2, 11. 13—16 Ps. lxiv. 3, 5, 6. 17, 18 Ps. lxv. 1, 2.

1 *cl om* tu 2 *cl* quia *for* et 3 *Rom* homini 4 *cl Rom* deducet 5 *cl Rom* salutare meum 7 (Vercellone *om* de *in cl*) 8 *cl* quoniam *for* quia *cl Rom* uitas 9 *cl Rom* deprecor *for* tribulor 13 *cl Rom* omnis

[a] The *i* of *deducit* has been changed *Cerne*[1] to *e*.
[b] *labia* was written twice by the original scribe; the first one was afterwards erased.

Benedicite gentes deum nostrum · et obaudite uocem laudis *f.* 94*a*
Qui posuit animam meam ad uitam et non | eius ·
dedit commouere pedes meos · | cationis meae ·
Propterea exaudiuit me deus et intendit uoci[a] depre
Benedictus dominus qui non amouit deprecationem meam
et misericordiam suam a me · | uacas populorum
INcrepa feras siluarum concilium taurorum inter
ut non cludentur hii qui probati sunt argento ·
Mirabilis deus in sanctis suis deus israhel ipse dabit uirtutem
et fortitudinem plebi suae benedictus deus · | non sunt
Deus tu scis insipientiam meam et delicta mea a té
Ego uero orationem meam ad te domine | abscondita ·
tempus beneplaciti deus in multitudine misericordiæ
tuae et exaudi me in ueritate salutis tuae ·
Eripe me de luto ut non inheream libera me ex odientibus
me et de profundo aquarum non me demergat tempestas
Neque obsorbeat me profundum neque | aquę ·
*urgeat*[b] super me puteus os suum ·

1—6 Ps. lxv. 8, 9, 19, 20. 7—10 Ps. lxvii. 31, 36. 11—18 Ps. lxviii. 6, 14, 15, 16.

1 *cl* auditam facite *for* obaudite 3 *cl* in commotionem *Rom* commoueri 4 *cl om* me *cl* attendit *for* intendit 5 *cl* deus *for* dominus *cl* orationem *for* deprecationem 7 *cl* arundinis *for* siluarum *cl* congregatio *for* concilium *cl* in *for* inter *cl* uaccis (*Rom* uaccas) 8 *cl* excludant *for* non cludentur *Rom* excludantur *cl* eos *for* hii (*Rom* hi) 9 (*cl Rom* Israel) 14 *cl Rom om* et 15 *cl* infigar (*Rom* inhæream) *cl* ab iis qui oderunt *for* ex odientibus 16 *cl* profundis (*cl Rom* aquae) 17 *cl* absorbeat *Rom* obsorbeat *Vallarsi* *Migne prints* absorbeat

[a] The letters of *uoci* have been revived *Cerne*[c].
[b] *urgeat* has been written upon an erasure *Cerne*[1]?

*f.* 94*b* Exaudi me domine quoniam benigna est misericordia tua
secundum multitud*inem*[a] miserationum tuarum
Laudabo nomen dei mei cum cantico | respice in me ·
et magnificabo eum in laude · | spreuit ·
Quoniam exaudiuit pauperes dominus et uinctos suos non
Laudent eum caeli et terra mare et omnia quae
Domine deus in adiutorium meum intende | in eis sunt ·
domine ad adiuuandum me festina ·
Ego uero egenus et pauper sum deus adiuua me ·
Adiutor meus et liberator meus es tu domine ne tarda
INclina ad me aurem tuam et libera me | ueris ·
esto mihi in deum protectorem et in locum munitum
ut saluum me facias · | tute mea ·
Quoniam tu es patientia mea domine spes mea a iuuen
Repleatur os meum laude tua · ut possim cantari[b]
gloriam tuam tota die magnificentiam tuam ·
Ne proicias me in tempore senectutis dum deficerit[c]
uirtus mea ne derelinquas me ·

1—6 Ps. lxviii. 17, 31, 34, 35. 7—10 Ps. lxix. 2, 6. 11—18 Ps. lxx. 2, 3, 5, 8, 9.

3 *cl om* mei 5 *cl* despexit *for* spreuit 6 *cl* illum *for* eum *cl* reptilia *for* quae *cl om* sunt 7 *cl om* domine 10 *cl* moreris *for* tardaueris 11 *cl* salua *for* libera 14 *cl* domine+domine 15 *cl om* tua *cl* cantem *for* possim cantari (*Rom* cantare) 16 *cl* magnitudinem *for* magnificentiam 17 (*cl Rom* proiicias) *cl* cum *for* dum *cl Rom* defecerit 18 *Rom* mea+deus

[a] The letters *inē* of *multitudinem* seem to have been written upon an erasure *Cerne*[1]?
[b] The *i* of *cantari* has been changed to *e Cerne*[1].
[c] The first *i* of *deficerit* has been changed to *e Cerne*[c].

Gaudebunt labia mea dum cantauero (tibi)[a] et anima *f.* 95*a*
mea quam redemisti · | gentes seruient ei
Et adorabunt eum omnes reges terrae omnes
Quia[b] liberabit pauperem a potente et inopem
cui non erat adiutor · | magna solus
Benedictus dominus deus israhel qui facit mirabilia ·
et benedictum nomen maiestatis eius in aeternum
Mihi autem adherere deo | et in sæculum sæculi ·
bonum est ponere in domino deo spem meam ·
Ut adnuntiem omnes laudes tuas in portis filię
Uoce mea ad dominum clamaui uox mea ad deum | sion
et intendit mihi · | meis nocte coram eo[c] et non sum
In die tribulationis meae deum exquisiui manibus
Ne memineris iniquitates nostras antiquas | deceptus ·
cito nos antecipiet misericordia tua quia
pauperes facti sumus nimis · | honorem
Adiuua nos deus salutaris noster propter
nominis tui domine libera nos et propitius estu[d]

1, 2 Ps. lxx. 23. 3—7 Ps. lxxi. 11, 12, 18, 19. 8—10 Ps. lxxii. 28.
11—13 Ps. lxxvi. 2, 3. 14—18 Ps. lxxviii. 8, 9.

1 *cl* Exultabunt *for* gaudebunt *cl* cum *for* dum (*cl Rom* cantauero + tibi) 4 *Rom* liberauit *cl* pauperem *for* inopem 6 (*cl Rom* Israel) *cl om* magna 7 *cl om* et in sæculum sæculi 8 (*cl Rom* adhaerere) 10 *cl* annunciem *Rom* annuntiem *cl* praedicationes *for* laudes (*cl Rom* filiae) 11 *cl* uoce *for* uox 13 *cl* contra *for* coram *cl* eum *for* eo *Rom* eo 14 *cl* iniquitatum nostrarum antiquarum 15 *cl* anticipent nos misericordiae tuae (*Rom* anticipet) 17 *cl Rom* noster + et *cl* gloriam *for* honorem 18 *cl Rom* esto

[a] *tibi* has been interlined *Cerne*[1] between *cantauero* and *et*.
[b] The *a* of *quia* has become very faint through age or damp.
[c] Part of the *o* of *eo* has been rubbed away.
[d] The *u* of *estu* has been in part erased and changed to *o Cerne*[1]?

*f.* 95*b* peccatis nostris propter nomen tuum · | laudabunt té[a]
Beati qui habitant in domo tua domine in saeculum sæculi
Domine deus uirtutum exaudi precem meam · · Auribus percipe
Ostende nobis domine misericordiam tuam · | deus iacob ·
et salutare tuum da nobis · | egenus et pauper sum
INclina domine aurem tuam ad me et exaudi me quoniam
Domine deus salutis meae in die clamaui | ego
et nocte coram té | tuam ad precem meam
INtret oratio mea in conspectu tuo inclina aurem ·
Quis est homo qui uiuit et non uidebit mortem aut
quis eruit[b] animam suam *de m*anu[c] inferi ·
Ubi sunt misericordiae tuae antiquae domine sicut
iurasti dauid in ueritate tua ·
Benedictus dominus in æternum fiat fiat ·
Domine refugium factus es nobis a generatione
Priusquam fierint montes aut firma | et progeniae ·
retur orbis terrae a sæculo et usque in sæculum
bonum est confitere[d] domino et psallere | tu es deus

1 Ps. lxxviii. 9. 2, 3 Ps. lxxxiii. 5, 9. 4, 5 Ps. lxxxiv. 8. 6 Ps. lxxxv. 1. 7—9 Ps. lxxxvii. 2, 3. 10—14 Ps. lxxxviii. 49, 50, 53. 15—17 Ps. lxxxix. 1, 2. 18 Ps. xci. 2.

2 *cl* saecula saeculorum 3 *cl* dominus *for* domine *cl* orationem *for* precem 6 *cl om* ad me *cl* inops *for* egenus 9 *cl* in conspectu tuo oratio mea *Rom* meam +domine 10 *cl* uiuet *cl om* aut quis 11 (*cl Rom* eruet) 15 *cl* in generationem *for* et progeniae (*Rom* progenie) 16 *cl Rom* fierent *cl* montes fierent *cl Rom* formaretur *for* firmaretur 17 *cl* terra et orbis *for* orbis terrae 18 *cl Rom* confiteri

[a] *té* has been written in the inner margin by the original hand?

[b] The *i* of *eruit* has been changed to *e* *Cerne*[c].

[c] The non-italicized letters of de m*anu* seem to have been written upon an erasure *Cerne*[1], but to have been revived later.

[d] The final *e* of *confitere* has been erased and *i* placed upon the erasure *Cerne*[1] and then perhaps revived later.

nomine tuo altissime[a] *f.* 96*a*
Tu autem altissimus in æternum domine · | sunt ·
Dominus nouit cogitationes hominum quoniam uanae
Et factus est mihi dominus in refugium et deus meus in aux
ilium spei meae · | iubilemus[b] ei ·
Praeocupemus faciem eius in confessione et in psalmis
| ad te perueniat ·
Domine exaudi orationem meam et clamor meus
Benedic anima mea dominum et omnia interiora
mea nomen sanctum eius · | dominus timentibus se ·
Sicut miseretur pater filiis ita misertus est
quia ipse scit figmentum nostrum | dies eius ·
Memento domine quod puluis sumus homo sicut foenum
et sicut flos agri ita flor*ebit*[c] | saeculi super timentes
Misericordia[d] autem domini a sæculo est et usque in sæculum
Sit gloria domini in saeculum saeculi laetabitur | eum ·.
dominus in operibus suis · | diu ero ·
Cantabo domino in uita mea psallam deo meo quam

1, 2 Ps. xci. 2, 9. 3—5 Ps. xciii. 11, 22. 6 Ps. xciv. 2. 7 Ps. ci. 2. 8—14 Ps. cii. 1, 13, 14, 17. 15—17 Ps. ciii. 31, 33.

1 *cl Rom* nomini *and* (altissime) 3 *cl* scit *for* nouit 4 *cl* adiutorium *for* auxilium 6 (*cl* (*Rom*) praeoccupemus) 7 *cl* ueniat *for* perueniat 8 *cl* domino *for* dominum *cl* quae intra me sunt, nomini sancto eius 10 *cl* quomodo *for* sicut *cl* filiorum *cl om* ita 11 *cl* quoniam *for* quia *cl* cognouit *for* scit *Rom* fecit 12 *cl* recordatus est *for* memento *cl om* domine *cl* quoniam *for* quod *Rom* fœnum *Vallarsi* fenum *Migne* 13 *cl om* et *cl* tamquam *for* sicut *cl* sic *for* ita *cl Rom* efflorebit 14 *cl* ab aeterno *for* a sæculo est *cl* aeternum *for* saeculum saeculi 15 *cl om* saeculi 17 *cl* sum *for* ero

[a] The *e* of *altissime* has been written upon an erasure *Cerne*[1]?

[b] The second *i* of *iubilemus* seems to have been written upon an erasure *Cerne*[1].

[c] The *e* of *florebit* has been written over an *i* and the last three letters *bit* have been added later *Cerne*[c]: *florit*? *Cerne*[*].

[d] The last *i* of *misericordia* seems to have been written upon an erasure *Cerne*[1].

*f.* 96*b* Suauis sit ei laudatio mea ego uero dilectabor[a] in domino ·
Confitemini domino quoniam bonus quoniam in sæculum misericordia
Memento nostri domini in beneplacito populi | eius ·
tui et[b] uisita nos in salutari tuo · | iniquitatem
Peccauimus cum patribus nostris iniuste egimus
Saluos nos fac domine deus noster et congrega | fecimus ·
nos de nationibus · ut confiteamur nomini sancto
tuo et gloriemur in laude tua · | et dicit[c] omnis
Benedictus dominus deus israhel a sæculo et usque in sæculum
populus fiat fiat · | bilia eius filiis
Confiteantur[d] domino misericordias[e] eius et mira
Quia satiauit animam inanem et animam | hominum ·
esurientem satiauit bonis · | meum contur
Libera me quoniam egenus et pauper sum ego et cor
Confitebor domino nimis in ore meo | batum est in me
et in medio multorum laudabo eum · | iustorum
Confitebor tibi domine in toto corde meo · In consilio
et congregatione magna opera domini ·

1 Ps. ciii. 34. 2—10 Ps. cv. 1, 4, 6, 47, 48. 11—13 Ps. cvi. 8, 9. 14—16 Ps. cviii. 21, 22, 30. 17, 18 Ps. cx. 1, 2.

1 *cl* iucundum *for* suauis *cl* eloquium meum *for* laudatio mea *cl Rom* delectabor 3 *cl Rom* domine 4 *cl om* et 9 (*cl Rom* Israel) *Rom om first* et *cl* dicet *Rom* dicite 11 *cl* (*Rom*) misericordiae 14 *cl* quia *for* quoniam *cl* ego sum *cl* intra *for* in 18 (*cl* congregatione · Magna)

[a] The *i* of *dilectabor* has been changed to *e Cerne*[1]?
[b] The scribe first wrote *a* and then changed it into *et*.
[c] The second *i* of *dicit* has been changed to *e Cerne*[1].
[d] The letters *fi* of *confiteantur* have been partially revived *Cerne*[c].
[e] The final *s* of *misericordias* has been erased and the *a* changed to *æ Cerne*[e].

Laudatio eius manet in sæculum saeculi | nimis *f.* 97*a*
Beatus uir qui timet dominum · in mandatis eius cupiit[a]
Laudate pueri dominum · laudate nomen domini · | sæculum ·
Sit nomen domini benedictum · ex hoc nunc et usque in
Non nobis domine non nobis sed nomine[b] tuo da gloriam ·
O domine libera animam meam · misericors dominus
et iustus et deus noster miserebitur · | cillae tuae
O domine ego seruus tuus · ego seruus tuus et filius an
Fortitudo mea et laudatio mea dominus et factus est mihi
Confitebor tibi domine quoniam exaudisti me | in salutem ·
et factus es mihi in salutem · | eius
Confitemini domino quoniam bonus quoniam in saeculum misericordia
Confitebor tibi domine in toto corde meo quoniam exaudisti
omnia uerba oris mei · et[c] conspectu angelorum
Adorabo ad templum sanctum tuum | psallam tibi ·
et confitebor nomini tuo · | super iram inimicorum
Si ambulauero in medio tribulationis uiui(fi)cabis[d] me[e]
meorum extendisti manum tuam et saluum me

1 Ps. cx. 10. 2 Ps. cxi. 1. 3, 4 Ps. cxii. 1, 2. 5 Ps. cxiii. *second* 1. 6, 7 Ps. cxiv. 4, 5. 8 Ps. cxv. 16. 9—12 Ps. cxvii. 14, 28, 29 13—18 Ps. cxxxvii. 1, 2, 7.

2 *cl* uolet *for* cupiit *Rom* cupit 5 *cl Rom* nomini 7 *cl* miseretur *for* miserebitur 8 *cl* domine+quia 9 *cl* laus *for* laudatio 10 *cl om* domine 13 *cl* audisti 14 *cl om* omnia *cl om* et *cl Rom* in *before* conspectu 16 *cl Rom* tuo *Rom* tuo+domine 17 *cl Rom* (uiuificabis) me+et

[a] The second *i* of *cupiit* has been erased, and the first *i* revived *Cerne*[c].
[b] The final *e* of *nomine* has been erased and *i* has been placed upon the erasure *Cerne*[c].
[c] *in* has been interlined between *et* and *conspectu Cerne*[1]?
[d] *fi* has been interlined between the *i* and *c* of *uiuicabis Cerne*[1].
[e] *et* has been written in the outer margin *Cerne*[1]?

*f.* 97*b* fecit dextera tua ·
Quo ibo a spiritu tuo · et a facie tua quo fugiam ·
Si ascendero in caelum tu illic es si descendero in in
INperfectum meum uiderunt oculi tui | fernum ades
et in libro tuo omnes scribentur · | me ·
Eripe me domine ab homine malo a *uiro*[a] iniquo libera
Custodi me domine de manu peccatoris ab hominibus
iniquis libera me · | orationis meae
Domine clamaui ad te et exaudi me intende uoci
dum clamauero ad te · | tuo
Dirigatur oratio mea sicut incensum in conspectu
Pone domine custodiam ori meo et hostium circum
stantiae labiis meis · | deprecatus sum
Uoce mea ad dominum clamaui uoce mea ad deum
Libera me a persequentibus me quoniam confortati sunt
Educ de carcere animam meam ad con | super me ·
fitendum nomini tuo · | non iustificabitur in con
Et non intres in iudicium cum seruo tuo quia

1 Ps. cxxxvii. 7. 2—5 Ps. cxxxviii. 7, 8, 16. 6—8 Ps. cxxxix. 2, 5. 9—13 Ps. cxl. 1, 2, 3. 14—17 Ps. cxli. 2, 7, 8. 18 Ps. cxlii. 2.

2 *cl* quo a facie tua 3 *Rom* es+et 4 (*cl Rom* imperfectum) 6 *cl* eripe *for* libera 7 *cl Rom* peccatoris+et 8 *cl* eripe *for* libera 9 *cl Rom om* et *cl om* orationis 10 *cl* cum *for* dum 12 (*cl Rom* ostium) 14 *cl* dominum *for* deum 15 *cl* quia *for* quoniam 16 *cl* custodia *for* carcere 17 *Rom* tuo+domine 18 *Rom* ne *for* non

[a] The *i*-stroke of the *a*? and the *u* have been written upon an erasure *Cerne*[c]. The first stroke of the *u* seems to have been a *b* or a tall *i* originally: the top part of the stroke has been erased.

spectu tuo omnis uiuens · | facere uoluntatem *f.* 98*a*
Eripe me de inimicis meis domine ad te confugi doce me
tuam qua[a] tu es deus meus · | sericordia tua
Et educes me de tribulatione animam meam et in mi
disperdes inimicos meos et perdes omnes qui tribu
lant animam meam quoniam seruus tuus ego sum ·
Per singulos dies benedicam te et laudabo nomen
tuum in æternum et in sæculum saeculi · | tate ·
Prope est dominus omnibus inuocantibus eum in ueri
uoluntatem timentium se faciet · et orationes
eorum exaudiet et saluos faciet eos | psallam
Lauda anima mea dominum laudabo dominum in uita mea
deo meo quamdiu ero · | eos qui sperant in mi
Beneplacitum est domino super timentes eum et in
Iuuenes et uirgines seniores cum | sericordia eius
iunioribus laudent nomen domini ·
Cantate domino canticum nouum laudatio eius in ec
clesia sanctorum :—

1—6 Ps. cxlii. 2, 9, 10, 12. 7—11 Ps. cxliv. 2, 18, 19. 12, 13 Ps. cxlv. 2. 14 Ps. cxlvi. 11. 15, 16 Ps. cxlviii. 12. 17, 18 Ps. cxlix. 1.

3 (*cl Rom* quia) *cl* deus meus es tu 4 *cl om first* et *cl Rom om* me 6 *cl* ego seruus tuus sum 7 *cl* tibi *for* te 8 *cl* saeculum *for* æternum 9 *cl* eum + omnibus inuocantibus eum 10 *cl* deprecationem *for* orationes 13 *cl Rom* fuero *for* ero 14 *cl* eis *for* eos *cl* super misericordia *for* in misericordia 15 *cl Rom* senes *for* seniores 17 *cl* laus *for* laudatio

[a] *qua* Cod.

f. 98b ***Hoc est oratio innumerabilis sanctorum populi qui tenebantur in inferno captiuitate lacrimabili uoce et obsecratione saluatorem deposcunt dicentes quando ad inferos discendit*[a] ·

Aduenisti redemptor mundi · Aduenisti quem desiderantes cotidie sperabamus · Aduenisti quem nobis futurum lux[b] nuntiauerat et prophetae · Aduenisti donans in carne uiuis indulgentiam peccatoribus mundi solue defunctos captiuos inferni · Discendisti[c] pro nobis · ad inferos · Noli nobis deesse cum fueris reuersurus ad superos · posuisti titulum gloriae in saecula · pone signum uictoriae in inferno · fiat nunc domine misericordia tua super nos sicut sperauimus in té · Quoniam aput té est fons uitae et in lumine tuo uidebimus[d] lumen · Ostende nobis domine misericordiam tuam et salutare tuum da nobis · Memento congregationis tuae · quam creasti ab initio · Ne memineris iniquitates nostras antiquas cito nos anticipiet misericordia

12 Ps. xxxii. 22. 14 Ps. xxxv. 10. 15 Ps. lxxxiv. 8. 16 Ps. lxxiii. 2. 17 Ps. lxxviii. 8.

[a] The lines printed in italics in this page and in those which follow are written in red characters in the MS.

[b] *lux* (Cod).

[c] The first *i* of *discendisti* has been changed to *e* Cerne[c].

[d] The vellum round about the initial *u* of *uidebimus* is blotted and blurred.

* Apocryphal prayers and dialogues similar in character to the above are to be found in Fabricius *Cod. pseud. Vet. Test.* Vol. I. "Psalmus Proto-parentum." (Cf. also Pitra *Analecta Sacra* Tom. I. Paris, 1876 "Adami Planctus.")

tua · quia pauperes facti sumus nimis ⁝ Adiuua nos deus salutaris noster et propter honorem nominis[a] tui domine libera nos et propitius esto peccatis nostris propter nomen tuum · *Innumerabilium captiuorum*[b] · *Postquam autem audita est postulatio et obsecratio* Statim iubente domino omnes antiqui iusti sine aliqua mora Ad imperium domini saluatoris resolutis uinculis domini saluatoris genibus obuoluti humili supplicatione cum ineffabili gaudio clamantes · Disrupisti domine uincula nostra tibi sacrificamus hostiam laudis · Quia non secundum peccata nostra fecisti[c] nobis neque secundum iniquitates nostras retribuisti nobis · *Adam autem et eua · ad huc non sunt desoluti de uinculis* · Tunc Adam lugubri ac miserabili uoce clamabat ad dominum dicens · Miserere mei deus miserere mei in magna miseri cordia tua · et in multitudine miserationum tuarum dele iniquitatem meam · quia tibi soli *f. 99a*

1—4 Ps. lxxviii. 8, 9. 10 Ps. cxv. 16, 17. 11—13 Ps. cii. 10. 16 Ps. l. 3—6.

[a] The scribe seems to have originally written *r* or *s* in place of the second *n* of *nominis*: the part of the stroke which comes below the line was then erased.

[b] The vellum on which the italicized rubrics have been written is very much rubbed.

[c] The word *fecisti* is written on very rough vellum made almost transparent by rubbing and erasure?

*f.* 99*b*

peccaui et malum coram te feci · erraui sicut ouis quæ perierat resolue uincula mea quia manus tuæ fecerunt me et plasmauerunt me ne derelinquas in inferno animam meam · Sed fac mecum misericordiam et educ uinctum de domo carceris et umbrę | mortis ·

*Tunc domino miserante adam e uinculis resolutus domini*[a] *iesu christi genibus prouolutus*

*Tunc domino iesu christi prouolutus* ·

Benedic anima mea dominum · et omnia interiora mea nomen sanctum eius · Qui propitius factus est iniquitatibus meis qui sana *t*[b] omnes languores meos · Qui redimet de interitu uitam meam · qui satiat in bonis desiderium meum · *Adhuc eua persistit in fletu dicens*[c]

IUstus és domine et rectum iudicium tuum · quia merito hæc patior nam ego cum in honore essem non intellexi · conparatus sum iumentis insipientibus · et nunc similis factus sum illis · Sed tu domine delicta iuuentutis et insipientiae meae ne memineris · Né auertas faciem misericordiae tuae a me · et ne declines in ira ab ancilla[d] *

1 Ps. cxviii. 176. 2 Ps. cxviii. 73. 3 Ps. xv. 10. 4 Ps. cxviii. 124. 5 Is. xlii. 7 (cf. Ps. cxli. 8). 8—12 Ps. cii. 1, 3—5. 14 Ps. cxviii. 137. Gen. xlii. 21. 15 Ps. xlviii. 13. 17 Ps. xxiv. 7. 18 Ps. xxvi. 9.

[a] *domini* is barely legible.

[b] *t* which has at least been revived is separated by the space of two erased letters from the second *a* of *sanat*. *sanabat*? *Cerne**.

[c] The *u* of *fletu* and the *d* of *dicens* have been partially revived.

[d] *tua* has been added in the inner margin *Cerne*[1]?

* "The last words on *f.* 198 close a sentence, but possibly a quire or more of the original volume is here wanting" (Bradshaw).

# APPENDIX.

# NOTE ON ROYAL MS. 2. A. XX.

THE following brief description of the Manuscript is mainly taken from Sir E. Maunde Thompson's *Catalogue of Ancient Manuscripts in the British Museum*, and from the Note upon the MS. given in the Appendix of Vol. II. of *The Antiphonary of Bangor* edited by the Rev. F. E. Warren for the Henry Bradshaw Society. The reader may also be referred to the description given of it by Mr de Gray Birch in Appendix A of *An Ancient Manuscript*.

It is a vellum MS. of 52 leaves, $9\frac{1}{4} \times 6\frac{1}{2}$ inches; containing from 18 to 24 lines in a page. "The leaves are considerably soiled and stained, and the edges have been cut, whereby the writing has suffered in places. It was written in England in the eighth century. The MS. contains different hands, which may be divided into three classes: the first a round set hand (ff. 2–12); the second transitional between round and pointed (ff. 12 *b*–38, 41–45); the third pointed (ff. 39, 40, 46–51)." (Thompson.) The writing of the leaves containing the third hand, which is perhaps somewhat later, approaches in character more closely to that of the *Book of Cerne*.

Various additions have been made to the MS. in an English hand "of perhaps the end of the tenth or beginning of the eleventh century" (Thompson). "This additional matter consists of (1) Anglo-Saxon interlinear glosses; (2) Anglo-Saxon headings to the alphabetically arranged series of prayers on f. 29 r.; (3) Latin prayers written on the margins; (4) interlinear Greek words in English characters" (Warren). None of these additions have been reproduced here: it is to be hoped that Professor Napier will deal with them in another volume of *Anecdota Oxoniensia*.

"The first word of the MS. 'Liber' is in letters of gold and silver, edged with red: and initial letters of the Irish type, filled with patches of different colours and edged with red dots, are used throughout the MS." (Thompson). In the pages attributed to the third hand these patches of colour have been placed indiscriminately upon any letters.

On fol. 12 a will be found the text of the Roman Creed which has been discussed by Caspari and others. The MS. belonged in the 17th century to John Theyer, of Cowper's Hill, co. Gloucester. He has written a few marginal notes, etc.

The method followed in editing this MS. has been to reproduce as faithfully as possible the text as it originally left the hand of the scribe. For the most part contracted words have been left as they are in the MS.: but the marks of abbreviation have been omitted. No attempt has been made to correct mistakes of orthography or grammar or to emend corruptions.

Of the signs employed in the notes:

$A^*$ = the original hand where it has been possible to recover it in spite of erasure or alteration.

$A^1$ = the corrections of the scribe himself or of a practically contemporary hand.

$A^c$ = the corrections or additions of later hands.

# MS. ROYAL 2 A. XX.

### f. 1.

A blank fly-leaf.

### f. 2 a.

Liber generationis ihu
filii dauid filii abraham
*secu'* 1
Xpi autem generatio sic era[t c]um
esset disponsata mater [eius] maria
ioseph [ante]quam conuen[irent in]
uenta est in utero habens de spu
s[co] *sec'* 2
In illo [tem]pore [u]ndecim discipuli
abierunt in galileam in montem
ubi constituerat illis ihs
et uidentes eum adorauerunt
quidam autem dubitauerunt
Et accedens ihs locutus est eis
dicens data est mihi omnis
potestas in caelo et in terra

### f. 2 b.

Euntes ergo docete omnes gentes
baptizantes eos in nomine patris
et filii et sps sci · docentes eos serua
re omnia quaecumque mandaui
uobis · et ecce ego uobiscum sum
omnibus diebus usque ad consum
mationem saeculi *Sec' Marcum*
Initium euangelii ihu xpi filii di
sicut scriptum est in esaia pro
pheta ecce [mitt]o angelum meum
ante faciem tuam qui praepara
bit uiam tuam ante te
Uox clamantis in deserto parate
uiam dni rectas facite semitas eius
In illo tempore dixit *alia*
ihs discipulis suis · Euntes
in mundum uniuersum praedica
te euangelium omni creaturae

### f. 3 a.

Qui crediderit et baptizatus fuerit
saluus erit · qui uero non crediderit
condemnabitur · Signa autem eos
qui crediderint haec sequentur
In nomine meo dęmonia eicient
linguis loquentur nouis serpentes
tollent · et si mortiferum quid bibe
rint non[3] nocebit super egr[ot]os[4] manus
inponent et bene habebunt · *Item alia*
Et dns quidem post quam locutus
est eis adsumtus est in caelum
et sedit a dextris di illi autem pro
fecti p'dicauerunt ubique · dno coope
rante et sermonem confirmante
sequentibus signis · *Euang' sec' lucan*
Fuit in diebus herodis regis iudaeae
sacerdos quidam nomine zacha
rias de uice auia ·

### f. 3 b.

Et uxor illi de filiabus aron et nomen
eius elisabeth erant autem iusti ambo
ante dm · Incedentes in omnibus man
datis et iustificationibus dni sine querela:—
*secu' lucam*
In illo tempore dixit ihs discipulis
suis · Uos estis testes horum et ego

1 title illegible 2 title: *sec'* only legible 3 *eos* interlined A[c] 4 The letters [*ot*] of *egrotos* erased

Letters enclosed in square brackets are illegible; those in parentheses are apparently the work of A[1]; and words in italics are written in red characters in the MS.

mitto promisum patris mei in uos
uos autem sedete in ciuitate quoadusque
induamini uirtute ex alto · Eduxit autem
eos foras in bethaniam · et eleuatis
manibus suis benedixit eis ·
et factum est dum benediceret illis
reccessit ab eis et ferebatur in cęlum ·
et ipsi adorantes regressi sunt in
hierusalem cum gaudio magno · et
erant semper in templo laudantes
et benedicentes dm

**f. 4 a.**

*Euang'*
In principio erat uerbum et uerbum
erat apud dm et ds erat uerbum
hoc erat in principio apud dm ·
omnia per ipsum facta sunt et sine
ipso factum est nihil quod[1] est in
ipso uita erat et uita erat lux homi
num et lux in tenebris lucet
et tenebrae eam non conpraehen
derunt *In Nat' Sci Iohannis baptista*[2]
Fuit homo mi(s)sus[3] a do cui nomen
iohannis[4] · hic uenit in testimonium
ut testimonium perhiberet de lu
mine ut omnes crederent per
illum · non erat ille lux · sed ut
testimonium perhiberet de lumine
Erat lux uera quae inluminat
omnem hominem uenientem in mundum:—

**f. 4 b.**

In mundo erat et mundus per
ipsum factus est · et mundus |n[it][5]
eum non cognouit · In propria ue
et sui eum non receperunt · quot
quot autem receperunt eum ·
Dedit eis potestatem filios di fieri
his qui credunt in nomine eius
qui non (ex)[6] sanguinibus neque ex
uoluntate carnis · neque ex uolun
tate uiri · Sed ex do nati sunt
Et uerbum caro factum est et habi
tabit[7] in nobis et uidimus gloriam
eius gloriam quasi unigeniti
a patre plenum gratiae et ueritatis
Sic enim dilexit ds mundum · *ubi sp'*[8]
ut filium suum unigenitum daret
ut omnes[9] qui credit in eum non
pereat · sed habeat uitam aeternam

**f. 5 a.**

Non enim misit ds filium suum in
mundo ut iudicet mundum sed ut
saluetur mundus per ipsum ·
In illo tempore dixit ihs discipu
lis suis · creditis in dm et in me
credite In domo patris mei · man
siones multae sunt · si quo minus
dixissem uobis · quia uado parare
uobis locum · et si abiero et prae
parauero uobis locum iterum
uenio et accipiam uos ad me ipsum ·
ut ubi sum ego et uos sitis ·
et quo ego uado scitis et uiam scitis
Ego sum uia ueritas et uita *secu'*
Hoc est praeceptum meum *Iohannem*
ut diligatis inuicem sicut dilexi uos
Maiorem caritatem nemo habet
ut animam suam quis ponat pro amicis suis ·

**f. 5 b.**

Uos amici mei estis si feceritis quæ
ego praecipio uobis · iam non dicam
uos seruos quia seruus nescit
quid faciat dominus eius[10] · uos autem
dixi amicos quia omnia quaecumqꝫ
audiui a patre meo nota feci uobis
Non uos me elegistis · sed ego elegi uos ·
et posui uos ut eatis et fructum ad
feratis et fructus uester maneat
ut quodcumque petieritis patrem
in nomine meo det uobis *Item*
Haec locutus sum uobis ut in me
pacem habeatis · in mundo prę̨ssu
ram habebitis · sed confidite ego
uici mundum · Haec locutus est
ihs et subleuatis oculis in caelum
dixit · pater uenit hora clari
fica filium tuum ut filius tuus
clarificet te

**f. 6 a.**

Sicut dedisti ei potestatem omnis
carnis · ut omne quod dedisti ei det
eis uitam aeternam · haec est autem

1 *factum* interlined A[c] 2 *baptistæ* A[c] 3 *s* interlined before first *s* of *misus* A[1] 4 *iohannes* A[c] 5 *n[it]?* 6 *ex* interlined A[1] 7 *v* placed above second *b* A[c] 8 *ubi sp* written A[1] as title 9 *omnis* A[1] 10 *i* interlined above *e* of *eius* A[1]

uita aeterna · ut cognoscant te
solum uerum dm et quem misisti
ihm xpm · ego te clarificaui super
terram · opus consummaui quod
dedisti mihi ut faciam · et nunc
clarifica me tu pater aput[1] temet
ipsum · claritatem quam habui
prius quam mundus esset apud te
manifestaui nomen tuum hominib;
Quos dedisti mihi de mundo tui
erant et mihi eos dedisti et sermo
nem tuum seruauerunt · nunc cog
nouerunt quia omnia quae
dedisti mihi abs te[2] sunt quia
uerba quae dedisti mihi dedi eis ·

**f. 6 b.**

Et ipsi acciperunt et cognouerunt
uere quia a te exiui et crediderunt
qu̇ia tu me misisti · ego pro eis rogo ·
non pro mundo rogo · sed pro his
quos dedisti mihi · quia tui sunt et
mea omnia tua sunt · et tua mea sunt
et clarificatus sum in eis · etiam non
sum in mundo · et hi in mundo sunt
et ego ad te uenio · *sec' iohannem*
Pater sce serua eos in nomine tuo ·
quos dedisti mihi · ut sint unum sicut
et nos · cum essem cum eis ego serua
bam eos in nomine tuo · quos dedis
ti mihi custodiui · et nemo ex his peri
bit · nisi filius perditionis ·
ut scriptura impleatur · nunc autem
ad te uenio · et haec loquar in mun
do ut habeant gaudium meum in semetipsis ·

**f. 7 a.**

Et circuibat ihus totam galileam
docens in sinagogis[3] eorum et praedi
cans euangelium regni · et sanans
omnem languorem et omnem infirmi
tatem in populo · et abiit opinio eius
in totam syriam · et obtulerunt ei
omnes male habentes · uariis lan
guoribus et tormentis conprehensos ·
et qui dę̨monia habebant et lunati
cos et paralyticos et curauit eos ·
Cum autem discendisset[4] de monte
secutae sunt eum turbae multae
et ecce leprosus ueniens adora
bat eum dicens · dne si uis potes
me mundare et extendens ihs
manum tetigit eum dicens · uolo
mundare · et confestim mundata
est lepra eius ·

**f. 7 b.**

Et ait illi ihs uide nemini dixeris
sed uade ostende te sacerdoti
et offer munus quod praecepit
moses in testimonium illis ·
Cum autem introisset capharnaum[5]
accessit ad eum centurio rogans
eum et dicens · dne puer meus iacet
in domo paralyticus · et male tor
quetur · et ait illi ihs · ego ueniam
et curabo eum · Et respondens centu
rio ait · dne non sum dignus ut in
tres sub tectum meum · sed tantum
dic uerbo et sanabitur puer meus ·
nam et ego homo sum sub potes
tate habens sub me milites ·
et dico huic uade et uadit · et alio
ueni et uenit · et seruo meo fac hoc
et facit ·

**f. 8 a.**

Audiens autem ihs miratus est
et sequentibus se dixit · amen dico
uobis non inueni tantam fidem in
israhel · dico autem uobis quod
multi ab oriente · et occidente ueni
ent · et recumbent cum abraham
et isa(a)c[6] et iacob in regno caelorum
Filii autem regni huius eicientur
in tenebras exteriores · ibi erit
fletus et stridor dentium ·
Et dixit ihs centurioni · uade et sicut
credidisti fiat tibi · et sanatus est
puer in illa hora ·
Et cum uenisset ihs in domum petri
uidit socrum eius iacentem et febri
citantem · et tetigit manum eius
et demisit eam febris · et surrexit
et ministrabat eis ·

1 *aput* A*; *apud* A^c 2 *non* interlined A^c 3 *y* interlined above first *i* of *sinagogis* A¹ 4 first *i* of *discendisset* changed to *e* A^c 5 *v* placed above first *a* of *capharnaum* A¹? 6 *a* interlined after *a* of *isac* A¹

**f. 8 b.**

Vespere autem facto obtulerunt
ei multos dęmonia habentes ·
et eiecebat[1] sps inmundos uerbo ·
et omnes male habentes curauit
Ut adimpleretur qd dictum est
per esaiam prophetam dicentem
ipse infirmitates nostras accepit
et egrotationes portauit ·
In illo temp' Ascendente
eo inauicula[2] secuti sunt eum disci
puli eius · et ecce motus magnus
factus est in mari · ita ut naui
cula operiretur fluctibus · ipse
uero dormiebat · et accesserunt
et suscitauerunt eum dicentes ·
dne salua nos perimus et dicit eis
ihs quid timidi estis modicae fidei ·
tunc surgens imperauit uentis et mari ·

**f. 9 a.**

Et facta est tranquillitas magna
porro homines mirati sunt dicentes
qualis est hic quia[3] uenti et mare
oboediunt ei
Et ascendens in nauiculam transfretauit
et uenit in ciuitatem suam ·
et ecce offerebant ei paraliticum[4]
in lecto iacentem · uidens autem
ihs fidem illorum dixit paraly
tico · confide fili[5] remittuntur
tibi peccata tua ·
Haec illo loquente ad eos · ecce
princeps unus accessit et adora
uit eum dicens · dne filia mea
modo defuncta est · sed ueni in
pone manum tuam super eam
et uiuet · et surgens ihs sequeba
tur eum et discipuli eius

**f. 9 b.**

Et ecce mulier quae sanguinis
fluxum patiebatur · xii · annis
accessit retro et tetigit fimbri
am uestimenti eius · dicebat enim
intra se si tetigero tantum uesti
mentum eius salua ero · at ihs
conuersus et uidens eam dixit ·
confide filia fides tua te salaum[6]
fecit · et salua facta est mulier
ex illa hora · et cum uenisset ihs
in domum principis · et uidisset
tibicines et turbam tumultuantem
dicebat Recedite · non est enim mortu(a)[7]
puela sed dormit · et deridebant eum
et (cum)[8] iecta esset turba intrauit et
tenuit manum eius · et surrexit
puella · et exiit fama haec in
uniuersam terram illam ·

**f. 10 a.**

Et transeunte inde ihu secuti eum
duo caeci clamantes et dicentes
miserere nostri fili dauid[9] ·
Cum autem uenisset domum ac
cesserunt ad eum caeci · et dicit
eis ihs · creditis qui[10] possum hoc
facere uobis · dicunt ei utique dne
tunc tetigit oculos eorum dicens
secundum fidem uestram fiat uobis ·
Et aperti sunt oculi eorum · et commi
natus est illis ihs dicens · uidete ne
quis sciat illi autem exeuntes diffama
uerunt[11] eum in tota terra illa
Egresis[12] autem illis ecce optullerunt ei
hominem mutum dęmonium habentem ·
et eiecto dęmone locutus est mutus
et miratae sunt turbae dicentes
numquam apparuit sic in israhel ·

**f. 10 b.**

Videns autem turbas misertus est eis quia
erant uexati et iacentes sicut oues
non habentes pastorem · tunc dicit
discipulis suis messis quidem multa
operari autem pauci · Rogate ergo dnm
messis ut eiciat operarios in mes
sem suam · et conuocatis duodecim
discipulis suis dedit illis potesta
tem spm inmundorum ut eicerent
eos et currarent[13] omnem languorem
et omnem infirmitatem:—*de mar'*

1 *sic Cod* 2 *sic Cod* 3 *et* interlined $A^1$ 4 *y* placed above first *i* of *paraliticum* 5 *fili* $A^*$; *filii* $A^1$? 6 *salaū* $A^*$; *salaūa* $A^1$ 7 *mortu* $A^*$; *mortua* $A^1$ 8 *cum* interlined $A^1$? 9 *dauit*? $A^*$; *dauid* $A^1$ 10 *sic Cod* 11 *diffamauerunt* rewritten in *mg.* $A^c$ 12 *s* interlined $A^1$? before first *s* of *egresis* 13 first *r* of *currarent* underpointed

Adhuc eo loquente ad turbas ecce
mater eius et fratres stabant
foris quaerentes loqui ei · dixit autem ei
quidam · ecce mater tua et fratres
tui foris stant quaerentes te ·
at ille respondens dicenti sibi ait ·
quae est mater mea et qui sunt

**f. 11 a.**

fratres mei · et extendens manus in
discipulos dixit ecce mater mea et
fratres mei · qui cumqȝ enim fecerit
uoluntatem patris mei qui in caelis
est ipse meus frater et soror et
mater est · *In nat' · Sci petri sec' Math'* ·
In illo tempore uenit ihs in partes
caesariae philippi · et interrogabat
discipulos suos dicens · quem[1] dicunt
homines esse filium hominis
at illi dixerunt alii iohannem baptistam
alii autem heliam alii uero hieremiam
aut unum ex prophetis · dicit illis
uos autem quem me dicitis esse ·
respondens simon petrus dixit ·
tu es xps filius di uiui · respondens
autem ihs dixit · beatus es simon barion(a)[2]
quia caro et sanguis non reuelauit tibi ·

**f. 11 b.**

sed pater meus qui in caelis est ·
et ego dico tibi quia tu es petrus et
super hanc petram aedificabo
ecclesiam meam · et portae inferi
non p'ualebant aduersum eam et
tibi dabo claues regni caelorum ·
et quodcumqȝ ligaueris super terram
erit ligatum in caelis · et quodcumqȝ
solueris super terram erit solutum
*oratio dnica* in caelis ·
Pater noster qui es in caelis · sci
ficetur nomen tuum · adueniat
regnum tuum · fiat uoluntas
tua sicut in caelo et in terra panem
nrm [supersu]bs[tantialem][3] da
nobis hodie · et dimitte nobis debita
nostra sicut et nos dimittimus
debitoribȝ nris et ne nos inducas

**f. 12 a.**

in temtationem · sed libera nos a malo · *apos'*
credo in dm patrem *symbulum*
omnipotentem et in ihm xpm filium
eius unicum dnm nrm · qui natus
est de spiritu sco et maria uirgine ·
qui sub pontio pilato crucifixus est
et sepultus · tertia die resurrexit
a mortuis ascendit in caelos
sedit[4] ad dexteram di[5] patris ·
unde uenturus est judicare uiuos
ac mortuos · et in spiritum sanctum sanctam
ecclesiam catholicam remisionem[6]
peccatorum carnis resurrecti
onem · amen
In nomine patris et filii et sps sci

*Incipit epistola saluatoris Dni nri
ihu xpi ad abgarum regem quam dns manu
scripsit et dixit* ·

**f. 12 b.**

Beatus es qui me non uidisti et[7] credidisti
in me · scriptum est enim de me quia hi
qui uident me non credent in me · et qui
me non uident ipsi in me credent et uiuent ·
de eo autem quod scripsisti mihi ut uenirem
ad te oportet me omnia propter quę
misus[8] sum hic explere · et postea quam
conpleuero recipe[9] me ad eum a quo
misus[8] sum · cum ergo fuero adsumtus
mittam tibi aliquem ex discipulis meis
ut curet egritudinem tuam et uitam
tibi at[10] his qui tecum sunt pręstet et sal
uus eris · sicut scriptum qui credit
in me saluus erit · Siue in domu tua
siue in ciuitate tua siue in omni loco
nemo inimicorum tuorum dominabitur
et insidias diabuli ne timeas et carmina
inimicorum tuorum distruuntur

**f. 13 a.**

Et omnes inimici tui expellentur a te
siue a grandine siue a tonitrua non noce
beris et ab omni periculo liberaueris ·
siue in mare siue in terra siue in die siue

1 *me* in *mg.* $A^c$ to be interlined between *quem* and *dicunt* 2 *barion* $A^*$; *bariona* (*a* interlined) $A^1$
3 *cotidianum* manu saec x? on erasure; *bs* of *supersubstantialem* is still traceable 4 *sedit* $A^*$; *sedet* $A^c$
5 *di* underpointed 6 *s* interlined before *s* of *remisionem* $A^c$ 7 *et* underpointed and *quia* interlined $A^c$
8 *s* interlined before first *s* of *misus* $A^1$ 9 final *e* of *recipe* underpointed and *i* interlined $A^1$ 10 *sic Cod*,
a word, now illegible, interlined above *at* $A^c$

in nocte siue in locis obscuris • si quis
hanc epistolam secum habuerit securis[1]
ambulet in pace • amen. *Oratio:—*
Ds omnipotens et dns noster ihs xps et sps
scs custodiat me diebus ac noctibus corpis[1]
et animam hic et ubique in sempiterna scla •
Benedicat me dns et custodiat me osten
datq3 dns faciem mihi • et misereatur[2]
mei conuertat dns uultum suum ad me •
et det mihi pacem et sanitatem • amen
Sanat te ds pater omnipotens qui te
creauit • Sanat te ihs xps qui pro te
passus est • Sanat te sps scs qui in te
effusus est • Sanat te fides tua qui te

**f. 13 b.**

liberauit ab omni periculo et ab iniquitate

*ymnus[3] scæ mariæ*

Magnificat anima mea dnm
Et exultauit spiritus meus in do
salutari meo:—Quia respexit humili
tatem ancellae suae ecce enim ex hoc
beatam me dicent omnes generationes:—
Quia fecit mihi magna qui potens est
Et scm nomen eius:—Et misericordia
eius a progenie in progenies timentibus eum:—
Fecit potentiam in brachio suo disper
sit superbos mente cordis sui:—
Deposuit potentes de sede et exaltauit
humiles • Esurientes impleuit bonis et
diuites dimisit inanes:—Suscepit isra
hel puerum suum recordatus est
misericordiae suae:—Sicut locutus est
ad patres nostros Abraham et semini eius
usque in saeculum:—

**f. 14 a.**

*Canticum Zachariae •*

Benedictus dominus deus israhel quia
uisitauit et fecit redemtionem
plebi suae:—Et erexit cornu salutis
nobis in domo dauid pueri sui:—
Sicut locutus est per os scorum
prophetarum suorum[4] qui a sclo sunt:—
Et liberauit nos ab inimicis nostris et de
manu omnium qui nos oderunt:—
Ad faciendam misericordiam cum
patribus nostris et memorari testamenti
sui sci:—Iusiurandum quod iurauit ad
abraham patrem nostrum:—Ut sine
timore[5] de manibus inimicorum nostro
rum liberati seruiamus illi:—In sanctitate
et iustitia coram ipso omnibus diebus
nostris:—Et tu puer propheta altis
simi uocaueris[6] praeibis enim ante faciem

**f. 14 b.**

dni parare uias eius:—Ad dandam
scientiam salutis plebi eius in remisi
onem peccatorum eorum:—Per uiscera
misericordiae dei nri in quibus uisitauit
nos oriens ex alto:—Inluminare his
qui in tenebris et in umbra mortis sedent
ad dirigendos pedes nros in uiam pacis:—

*Canticum trium puerorum*

Benedictus es dne ds patrum
nostrorum et laudabilis et super
exaltatus in scla:—Et benedictum no
men[7] gloriae tuae scm et lauda
bile et super exaltatum in omnibus
saeculis • Benedictus es in templo sco
gloriae tuae et laudabilis et glorio
sus in saecula • benedictus es in throno
regni tui et laudabilis et super exal
tatus in scla

**f. 15 a.**

benedictus es qui intueris abyssos •
et sedes super chirubin[8] et laudabilis
et super exaltatus in saecula •
benedictus es in firmamento caeli et
laudabilis et gloriosus in saecula •
benedicite omnia opera dni dno • lau
date et super exaltate eum in scla •
benedicite angeli dn(i)[9] dno laudate et super
exaltate eum in saecula •
benedicite caeli dno laud' et super exal' eum in scla •
benedicite aquae quae super caelos sunt
dno laud' et super exaltate eum in scla •
benedicite omnes uirtutes dni dno lau' et super ex'
benedicite sol et luna dno lau' et super exal' eum in
scla •

1 *sic Cod* 2 revived later 3 *h* placed before *y* of *ymnus* A^c 4 *suarum*? A* 5 space of two letters 6 *b* interlined A^1? above *u* underpointed 7 space and erasure of four letters 8 *cherubin* A^c 9 *i* of *dni* on erasure A^1

benedicite stellae caeli dno lau' et super exal' eum in sla[1] ·
benedicite imber et ros dno lau' et super exalta' ·
benedicite omnes sps dno laud' et super exalta' ·
benedicite ignis et aestus dno laud' et super exalta' ·

**f. 15 b.**

benedicite frigus et aestas[1] dno laudate et super' ·
benedicite rores et pruina dno laud' et super exal' ·
benedicite gelus[1] et frigus dno laud' et super exal' ·
benedicite glacies et niues dno laud' et super exal' ·
benedicite noctes et dies dno lau' et super exal' ·
benedicite lux et tenebrae dno lau' et super exal' ·
benedicite fulgora[2] et nubes dno lauda' et super' ·
benedicat terra dnm lau' et super
exaltet eum in saecula ·
benedicite montes et colles dno lau' et super exal' ·
benedicite uniuersa germinantia in terra dno
laudate et super exaltate eum in scla ·
benedicite fontes dno lau' et super exaltate eum in ·
benedicite maria et flumina dno lau' et super' ·
benedicite coeti et omnia quae mouentur in
aquis dnm laudate et super exal' ·
benedicite omnes uolucres caeli dno lauda' ·
benedicite omnes bestiae et pecora dno lau' ·

**f. 16 a.**

benedicite filii hominum dno laud' et super exalta' ·
benedicat israhel dno laudet et super exaltet ·
benedicite sacerdo(tes)[3] dni dno lau' et super exaltate ·
benedicite serui dni dno lau' et super exaltate eum ·
benedicite sps et animae iustorum dno lau' et super' ·
benedicite sci et humiles corde dno lau' et super' ·
benedicite annanias azarias misahel dno lau' et ·
Quia eripuit nos de inferno et saluos
fecit de manu mortis ·
Et liberauit de medio ardentis flammæ
Et de medio ignis eruit nos · | ricordia eius
Confitemini dno qm bonus qm in sclm mise
benedicite omnes relegiosi[4] dno do deorum
laudate et confitemini quia in omnia
scla misericordia eius ·

**f. 16 b.**

Riuos cruoris toridi[5] · contacta uestis
obstruit fletu riganti[6] supplicis · arent
fluenta sanguinis · per illorum quae
siccata dominica labante coniuro sta
Ocian(i)[7] inter ea motus per dnm nrm
sidera motus uertat · restrige trea[8] flumina
flumen aridum ueruens flumen pallidum
parens flumen rubrum acriter de corpore
exiens restringe tria flumina flumen
cruorem restrigantem neruos limentem
cicatricis concupiscente timores fugante
per dnm nrm ihm xpm ·

**f. 17 a.**

*Oratio Sci Hygbaldi* (or *Hugbaldi*) *abbatis*

†Inprimis obsecro supplex obnixis
precibus summam et gloriosam
maiestatem di atque inclytam scae
indiuiduaeque trinitatis almitatem
Ut me miserum indignumque humunculum
exaudire dignetur · Dm omnipotentem
patrem deprecor · qui creauit caelum
et terram mare et omnia quae in eis sunt
qui est in omnibus et super omnia ds benedic
Ut dimittat mihi omnia | tus in sęcula
peccata mea atque crimina quae feci
a conabulis[9] iuuentutis meae usq; in hanc
aetatis horam · in factis in uerbis[10] in uisu
in risu in gressu in auditu in tacto olfactoq;
uellens nollens sciens nesciensq; in spu uel
in corpore delinquens commisi ·
Rogo similiter aeternum di filium dm
omnipotentem qui est et qui erat

**f. 17 b.**

et qui uenturus est iudicare uiuos ac mor
tuos et saeculum per ignem · merens ac
dolens peto misericordem regem saluatorem
mundi cui omni genu flectatur ·
Caelestium et terrestrium et infernorum
et omnis lingua confiteatur quia dns est ihs
xps in gloria di patris amen · ut ignoscat
delicta iuuentutis et ignorantiae meae ·
secundum[11] misericordiam suam mèmor sit[12] mei (ds)[13] ·
Adiuro humiliter bis terque repetens summum
scm spm paracletum deum omnipotentem
qui inluminat omnem hominem uenientem in hunc

1 *sic Cod* 2 *v* placed above *o* of *fulgora*, pointed in middle A[1]? 3 *tes* interlined A[1] 4 second *e* of *relegiosi* underpointed and *i* placed above it A[c] 5 a second *r* interlined before *r* of *toridi* A[1], letter erased after the final *i* 6 *rigante* A[c] 7 final *i* of *ociani* on erasure A[c] 8 *restrige trea* (*Cod*) 9 *u* interlined above *o*, partially erased A[1]? 10 *in cogitationibus* interlined A[1]? 11 *magnam* interlined A[1]? 12 *m*emor sit: the non-italicized letters seem to be on erasure A[1] 13 interlined A[1]

mundum · ut consoletur me in aeternum
et incolumem custodiat in aeuum · atque mihi
eiusdem sui sci sps dona largire dignetur ·
Spm sapientiae et intellectus spm consilii
et fortitudinis[1] spm scientiae et pietatis spm
timoris dni nri ihu xpi qui uiuit et regnat in
secula seculorum ·

**f. 18 a.**

Scam ergo unitatem trinitatis iterum
atq; iterum frequenter flagitans suffra
gare patrem et filium et spm scm · cui est
una natura et una substantia una maiestas
atque eadem gloria sine fine manens in scla[2]
Ut dignetur defendere me ab imminentibus[3]
periculis p'sentibusque peccatorum contagionibus
carnis et sps et ab infestis hostibus animae siue
corporis · libera me atque conserua[4] et aeternæ
uitae participem esse facere sine illorum
inpedimento loetali ·

Rogo scm michaelem[5] archangelum et glorio
sum qui ad custodiendas animas potestatem
accipit[6] ut animam meam suscipere dignetur
a corpore meo exituram · atque in amoenita
tem paradisi perducere ac ibi conlocare
in requiem beatorum spiritum[7] ·
Gabrihelem quoque obsecro archangelum minis
trum summi sedis Dei insimul cum nouem ordinibus

**f. 18 b.**

angelorum atque agminibus archangelorum
qui sunt angeli archangeli uirtutes potes
tates principatus dominationes throni
chirubin[8] atque seraphin · intercedite pro
me qui cotidiae ante thronum gloriae
laudes aeterno do sine fine concinnant dicentes
scs scs scs dns ds sabaoth
pleni sunt caeli ac terrae gloriae tuæ
os anna[9] in excelsis benedictus qui uenit
in nomine dni os anna[9] in excelsis ·
Adsistant mihi omnes sci apostoli dni
nostri ihu xpi · patriarchae et prophetæ
precamini pro me · beatum petrum rogo
principem apostolorum qui claues regni
caelorum tenet ut adiuuet me · paulum
apostolum atque doctor[10] gentium ·
Andream et iacobum iohannem et philipum
bartholomeum et thomam matheum
et iacobum simonem et tatheum mathiam[11] et
barnabam ·

**f. 19 a.**

Hos omnes inuocabo in auxilium meum ·
Sca Maria semper uirgo beata et gloriosa
di genetrix intercede pro me · Cum omnibus
simul sacris uirginibus · ut ihs xps filius
tuus dns noster dignetur conseruare me
Subuene[12] mihi beate iohannis baptista et
praecursor dni cum (sco)[13] choro innocentum
una simulque cum omnibus scis et martyribus
quorum sanguis effusus est a iusto abel
usque in hodiernum diem · qui semper
adstant in conspectu agni amicti stolis[14]
et palmae in manibus eorum et clama
bunt uoce magna dicentes salus do nro
qui sedit[15] super thronum et agno ·
Scs gregorius[16] pontifex atque omnes[17] sacer
dotes sci[18] dni nostri ihu xpi confessoresque
summi di orate pro me · beato[19] (et)[20] gloriose
stephane leuita · Et omnes sci diaconi
atque ministri ecclesiarum dei intercedite pro me ·

**f. 19 b.**

Sce paule anachorita atque beate antoni
cum omnibus anachoritis et manachis[21]
ac clericis interpellate pro me ·
Beata helena et anna atque uniuersae uiduæ
fideles implorate pro me ut uitam
aeternam habere merear in caelis ·
Obsecrate quoque pro me, cuncti perfecti
uiri ac mulieres quorum tu solus ds nosti
merita singulorum quorum omnium quaesumus
meritis precibusque concede ut in omnibus
protectionis tuae muniamur auxilio per xpm dnm

*Deprecatio.*

Benedictio di patris cum angelis suis sit
super me · benedictio ihu xpi cum apos
tolis suis sit super me · benedictio sps

1 *fortitu*dinis: non-italicised letters on erasure? 2 *saeculorum* added in *mg.* A[c] 3 first *m* of *imminentibus* changed by erasure to *n* A[c] 4 *re* interlined A[c] 5 *h* interlined between *a* and *e* of *michaelem* A[c] 6 *accepit* A[c] 7 *sic Cod* 8 *cherubin* A[c] 9 erasure of a letter between *s* and first *a* of *osanna* 10 *em* interlined A[c] 11 last stroke of *m* erased 12 *subueni* A[c] 13 *sco* interlined A[1] 14 *albis* added A[c] in *mg* 15 *sedet?* A[c] 16 *sce gregori* A[c] 17 *sci* interlined A[c] 18 *sci* underpointed A[c] 19 *beate* A[c] 20 *et* interlined A[1] 21 *monachis* A[c]

sci cum septem donis sit super me ·
Benedictio sca[1] · mariae cum filiabus suis
sit super me. Benedictio ecclesiae
catholicae cum filiis suis electis sit
super me ·

### f. 20 a.

Fiant merita et orationes scorum in diebus
et in noctibus in uerbo in facto in cogitatione ·
Toto tempore commendo me sub potestate
trinitatis sacrae · xps nos benedicat et ani
mas nostras uiuificet · et cor nrm inluminet
et sensus nostros semper declaret · et pedes
nostros in uiam pacis dirigat · ORATIO SCA
Spm mihi dne tuae caritatis infunde ut
anima mea miserationum tuarum [2]abun
dantia semper repleatur · et qui es mihi praesi
dium ipse sis pręmium tuum sit omne qd uiuam
Presta ut qui sine te esse non posum[3] secundum
te uiuere ualeam · trahe me post te curremus ·
quia dixisti · nemo uenit ad patrem nisi per me
Et nemo uenit ad me nisi pater tracherit[4] eum ·
trahe me ad culmen altum uirtutum ·
Considero non sufficere uires proprias nisi a te
trahar · Trahe me siue per amorem siue
per dolorem Trahe me per amara et dulcia

### f. 20 b.

per aduersa et prospera per angusta et lata
per mollia et dura · scio quia neque uolentis
neqȝ currentis sed miserantis est dei · Trahe
me ut uestigia mandatorum tuorum curram ·
Ut dixisti uenite post me · Trahe me per
quod cumque uolueris tantum ut te habeam
uitae meae unicam atque omnem spem hic
et in futuro ut numquam separer ab ingenti
ardore amoris tui quia omne quod desidero tu es
Neque habeo amplius neqȝ peto non solum
super terram uerum neqȝ in caelo excepto
hoc ut semper tecum sim in misericordia
tua tantum gaudebo et gloriabor in te dne ·
Nihil terrenum magnopere desidero sed
te solum deum integro affectu uiscerum
meorum concupisco qui uiuis et regnas
per omnia sęcula saeculorum amen :—
Sca trinitas una diuinitas semper
auxiliare me[5] dne ds meus ·

### f. 21 a.

Te dne semper quaero te diligo super omnes
pulchritudines · Te super amatores amo ·
Te cordis corporisque ac mentis oculis circum
spicio · Tu es a ueritate numquam auerteris
inuentor bonorum magister morum · Tu es enim
Dux uitae adiuua fragilitatem humanam
Ut te uerum regem mihi laetum ac misericor
dem inueniam in tuo caelesti regno
Bonus est ergo qui fecit me et ipse est
bonum meum fortitudo mea et Salus mea
Altitudo mea et honor meus fiducia mea et
firmamentum meum · Gloria mea et gaudium
meum decor meus et dulcedo mea · Sero te
amaui pulchritudo mea perpetua ·
Miserere mei dne et accende in me ignem
amoris tui · magnus es dne et laudabilis
et ualde magna uirtus tua et sapientiae
tuae non est numerus · Et laudare te
uult homo aliqua portio creaturae tuae

### f. 21 b.

Et tu excita ut laudare (te)[6] delectet inquietum
est cor meum · Donec requiescat in te ·
ecce uulnera mea non abscondi · medicus
es et eger sum misericors es et miser sum ·
Per miserationes tuas dne ds meus adiuua
me ut impleam quod iubes quantum ad
me pertinet Nulla re iam delector in hac
uita quid faciam adhuc et cur hic sim nescio
nisi ut desideranti animo ardor caritatis
augeatur · quam commotationem dabit
homo pro anima sua quid habet[7]
dare in comparatione sanguinis xpi ·
Quia totus mundus non comparatur unae
guttae sanguinis xpi dni nri ·
Clemens trinitas una diuinitas · parce
et indulge exaudi et miserere nobis
omnipotens Deus qui regnas in saecula
saeculorum amen ·

### f. 22 a.

*Ora' matutina.*

Mane cum surrexero intende ad me dne
et guberna omnes actus meos et uerba
mea et cogitationes meas ut tota die in
tua uoluntate transeam ·

1 *scæ* $A^c$ 2 erasure of letter *h*? 3 a second *s* interlined before *s* of *posum* $A^1$? 4 *c* of *tracherit* underpointed 5 *e* underpointed and *ihi* interlined between *me* and *dne* $A^c$ 6 *te* interlined $A^1$ 7 space and apparent erasure of perhaps five letters

Dona mihi dne timorem tuum cordis con
punctionem mentis humilitatem conscien
tiam puram ut terram despiciam cęlum
aspiciam · peccata odiam iusti(ti)am[1] diligam
Aufer a me solicitudinem[2] terrenam · gulae
appetitum concupiscentiam fornicationis
amorem pecuniae · pestem iracundiae
tristitiam saeculi accidiam uanam
laetitiam terrenam ·
Planta in me uirtutem abstinentium
continentiam carnis castitatem humilita
tem caritatem non fictam ·
Custodi os meum ne loquar uana ne fabu
ler saecularia ne detraham abstinentibꝫ
ne malidicam[3] maledictionem presentibus ·

**f. 22 b.**

Sed e contrario benedicam Dno et semper
laus eius in ore meo · Custodi oculos meos
ne uideant gloriam saeculi concupiscen
das eas et ne desiderem rem proximi ·
Ut dicam spu dauid · oculi mei semper ad dnm
et iterum ad te leuaui oculos meos qui
habitas in caelo · Custodi aures meas ne
audiam detractationem nec mendacium
nec uerbum otiosum · sed aperiantur
cotidie ad audiendum uerbum Dei ·
Custodi pedes meos ne circumeant domus
otiosas sed sint in oratione di Custodi
manus meas ne porrigantur sępe ad
capienda munera · Sed potius eleuentur
in precibus dni mundae et purae
quo possim dicere cum propheta ·
eleuatio manum mearum sacrificium
uespertinum

**f. 23 a.**

*Orat̄ · Sci Augustini Episc̄*[4] ·

Ds uniuersitatis conditor presta
mihi primum ut te bene rogem ·
Deinde ut me agam dignum quem liberes
postremo ut liberes · Ds cuius nos fides
excitat spes erigit caritas iungit ·
Ds per quem uincimus inimicum te dep'cor
Ds per quem accipimus ne omnino pereamus
Ds a quo admonemur ut uigilemus · Ds per
quem bona a malis separamus ·
Ds per quem mala fugimus et bona sequimur
Ds per quem non cedimus aduersitatibus ·
Ds per quem bene seruimus et bene dominamur
Ds per quem discimus aliena esse quae aliquando
nostra et nostra esse quae aliquando aliena
putauimus · Exaudi exaudi exaudi me ds
meus dne meus rex meus pater meus
causa mea res mea honor meus domus
mea patria mea salus mea lux mea uita
mea ·

**f. 23 b.**

Exaudi[5] me dne more tuo illo pacis[6] notis
simo · iam te solum amo te solum sequor
te solum quaero · Tibi soli seruire para
tus sum quia tu solus iuste dominaris ·
tui iuris esse cupio · iube quæsso[7] atque
impera quicquid uis[8] sed sana et aperi
aures meas quibus uocem tuam audiam
Sana et aperi oculos meos quibus nutos
tuos uideam · pateat mihi pulsanti
ianua tua quomodo ad te perueniatur Doce
me nihil aliud habeo quam uoluntatem ·
Nihil aliud scio nisi fluxa et caduca sper
nenda esse certa et aeterna requirenda ·
Hoc facio pater quia hoc solum noui sed
unde ad te perueniatur ignoro · tu mihi
suggere · tu ostende · tu uiaticum prebe
si fide te inueniunt qui ad te refugiunt
fidem da si uirtute uirtutem · si scientia
scientiam · auge spem in me auge caritatem :—

**f. 24 a.**

O admiranda et singularis bonitas tua
ad te ambio[9] et quibus rebus ambiatur
ad te a te rursum peto · tu enim fides eris
peritur hic · sed non deseris quia tu es
summum bonum · quia nemo recte quæsiuit
et minime inuenit · Omnis autem recte quæ
siuit quem tu recte quaerere fecisti ·
Oro excellentissimam clementiam[10] ut me
pęnitentem ad te conuertas nihilqꝫ mihi repug

1 *ti* interlined A[1] 2 a second *l* interlined A[e] 3 *maledicam* A[1]? 4 seventeenth century hand has noted that this prayer is taken from *Liber Soliloq.* c 1 5 *exaudi exaudi* written above the first line A[e] 6 *v* placed above *a* of *pacis* A[e] 7 first *s* of *quæsso* erased 8 a letter written later and then erased between *uis* and *sed* 9 a letter erased between *i* and *o* of *ambio* 10 *tuam* interlined saec XVII

nare facias tendenti ad te iubeasque me
dum hoc ipsum ago corpus atque porto •
Purum magnanimum iustum prudentem
que esse • perfectumqȝ esse amatorem per
ceptoremque sapientiae tuae et dignum
habitatione atque habitatorem beatissi
mi regni tui
Sca trinitas una diuinitas praesta
mihi aduersus omnia antiqui hostis
temtamenta tua protectionis
clementer auxilium[1]

**f. 24 b.**

*oratio sci augustini episc̄.*

Dne ihu xpi qui de hoc mundo transisti
ad patrem et dilexisti tuos qui erant
in mundo · fac me mente et anima tran
sire de terrestribus ad superna cuncta
labentia contemnere et sola caelestia
desiderare • flammigeroque igne amoris tui
suauiter flagrare et anhelando iugiter
redundare • Et qui scorum apostolorum
tuorum sacroscis manibus tuis pedes
lauare dignatus es • Cogitationes meas et
cor iubar sci sps infundendo purifica •
Dne ds ihu qui postquam caenasti cum
discipulis tuis sacroscm panem et calicem
sanctis uenerabilibusque manibus tuis accepisti ·
Tuisque apostolis in mysterio corporis tui
et sanguinis tradidisti • concede mihi ut
per[2] sumptionem sanctae communionis in te
iugiter manendo et tu in me ab hostium
liberer insidiis et particeps uitæ aeternæ efficiar :—

**f. 25 a.**

*oratio matutina.*

Ambulemus in prosperis huius diei luminis
in uirtute altissimi di deorum maximae •
in beneplacito xpi in luce sps sci in fide patri
archarum in gaudio angelorum in uia
archangelorum in scitate scorum in operibȝ
manachorum • in martyrio martyrum in
castitate uirginum in di sapientia in multa
patientia in doctorum prudentia • in carnis
abstinentia in lingua[3] continentia in trinita
tis laudibus in acutis [4] sensibus in bonis
actibus semper constituti • in formis spiri
talibus in diuinis sermonibus in benedictionibȝ
in his est iter omnium pro xpo laborantium
quod ducit post obitum in gaudium sempiternum

*oratio milite[5] in templo*

Pater peccaui in caelum et coram te
etiam non sum dignus uocari filius
tuus sed fac me sicut unum de merci
naris[6] tuis • quia ualde esurio[7] et inmun
ditias meas et scelera confiteor tibi quae feci
coram te :—

**f. 25 b.**

Idcirco rogo te ut deleas uniuersa delicta
mea quae tibi non sunt abscondita •
Da conpunctionem cordis • Da pęnitentiam
peccatorum • da ueniam delictorum •
da concordiam • da cor carne(u)m[8] expelle
a me cor lapide(u)m[8] de carne mea ut te
diligam et tibi seruiam quia humana
industria infirma est •
Rogo[9] pater sce deprecor te filii[10] obsecro
te sce sps ex toto corde et ex tota
mente et ex totis uiribus •
Sca trinitas unus ds ut exaudias me
et deleas uniuersa delicta mea quae tibi
non sunt abscondita • sana me[11] et sanabor
quoniam salus mea tu es dne[12] et ueniat
oratio mea in templum scm tum[13] •
Ds propitius esto mihi homini pecca
tori qui non solum delicta hominum
dimittis sed etiam donas et pręmia regni
cælestis

**f. 26 a.**

*laetania.*

| | |
|---|---|
| xpe audi nos | sce barnaba ora' |
| sce michahel • ora' | sce marce ora' |
| sce gabrihel ora' | sce luca ora' |
| sce raphael[14] ora' | sce stephane ora' |
| sce iohannes • ora' | sce lini ora' |
| sca maria ora' | sce clete ora' |

1 *um* of *auxilium* on erasure; *auxilia*? A* 2 *ad* interlined A[c] 3 *linguæ* A[c] 4 space and erasure? of two letters 5 *sic Cod* 6 *mercenariis* (a second *i* interlined) A[c] 7 *er* interlined between *i* and *o* of *esurio* A[c] 8 *u* is on an erasure A[c] 9 *te* interlined A[c] 10 *sic Cod* 11 *dne* interlined A[c] 12 *dne* underpointed for deletion 13 *tum* (*Cod*) 14 *h* interlined between the *a* and *e* of *raphael* A[1]?

sce petre · ora'
sce paule · ora'
sce andrea · ora'
sce iacobe ora'
sce iohannes ora'
sce philippe ora'
sce bartholome ora'[1]
sce thoma ora'
sce mathe[2] ora'
sce iacobe ora'
sce simon · ora'
sce tadde[3] ora'
sce mathia ora'

sce clemens ora'
sce xyste · ora'
sce corneli ora'
sce cypriani[4] ora'
sce laurenti ora'
sce crysogone ora'
sce iohannes ora'
sce paule ora'
sce cosma ora'
sce damiane ora'
sce geruasi[5] ora'
sce protasi ora'
sce panchrati ora'

**f. 26 b.**

sce paule · ora'
sce antoni · ora'
sce sebastiane ora'
sce anastasi · ora'
sce policarpi[6] · ora'
sce siluester · ora'
sce leo · ora'
sce gregori · ora'
sce ambrosi · ora'
sce martine · ora'
sce augustine · ora'
sce hieronyme · ora'
sce georgi . ora'
sce benedicte · ora'
sca agnes · ora'
sca agathae[7] · ora'
sca iuliana · ora'
sca caecilia · ora'

sca anastasia · ora'
sca lucia · ora'
sca felicitas · ora'
sca perpetua · ora'
sca eugenia · ora'
sca eulalia · ora'
sca eufemia · ora'

Omnes sci orat'
Propitius esto par'
Propitius esto liber'
Ab omni malo liber'
Per crucem tuam liber'
Peccatores te rog'
ut pacem donis[8] te rog'
Filius di te te rog'
Agnus di qui tollis
peccata mundi
miserere nobis ·
xpe audi nos ·

**f. 27 a.**

Summa trinitas una Diuinitas
auxiliare et miserere nobis ·
Benedictus dns et pater dni nostri ihu
xpi qui est semper benedicendus ammi
randusque ac laudandus predicandus
ubique pater misericordiarum et
ds totius consolationis · Ita et multæ
miserationes eius sunt · qui consolatur
nos in omni tribulatione nostra ·
consolatur omnes perenni gloria qui ·
pro nomine eius aduersae patiuntur ·
consolatur uniuersos quoque constri
statos causa delictorum · dum eis
spem ueniae ac uitae aeternae per
scas scripturas indesinenter promittit ·
Ideo laudandus est a nobis · quia adest
salus nostra id est d(n)s noster ihus xps
Adest lux mundi exspectatio sanctorum
uita credentium resurrectio mortuo
rum salus gentium ·

**f. 27 b.**

Laudent · (eum)[9] caeli quos fecit · terra quam
ipse constituit · fundamenta maria
quas ipse dilatauit · ipse enim et crean
do uniuersa constituit · et melius repa
rando firmauit · ipse est enim totius
postestatis[10] summa festiuitas sanctorum ·
ipse est rex regum et dns dominantium ·
arbiter saeculi · pater familias caeli ·
uita credentium salus dolentium ·
lux fugans tenebras · reuocatur[11] erran
tium liberator pereuntium · | litatis:—
qui est lux de luce fons uitae et inmorta
in omnibus his laudamus et benedica
mus dnm dm nostrum et depraecamur ·
eum ut misericordiam eius consequi
mereamur in saecula saeculorum amen ·
Benedictus es deus pater qui nobis gratis
cun(c)ta[12] donauit bona confitebimur ei
quia fecit nobiscum misericordiam
suam:—

**f. 28 a.**

[13]✠ *HYMNVS angelicus*

Gloria in excelsis deo et in terra pax hominibus
bonae uoluntatis · laudamus te benedi
cimus te · adoramus te glorificamus te ·
gratias agimus tibi propter magnam
gloriam tuam domine deus rex caelestis ·
deus pater omnipotens · domine fili[14] unigenite
ihu xpe · domine deus agnus dei filius patris
qui tollis peccata mundi miserere
nobis · qui tollis peccata mundi suscipe
deprecationem nostram qui sedis[15] ad dexte

1 *ora* A^c on erasure 2 *i* on erasure of a second *e*? A^c 3 *h* over *t* of *tadde* A¹? 4 *cypriane* A^c 5 *gerbasi*? A* 6 *policarpe* A^c 7 *sic Cod* 8 *dones* A^c 9 *eum* interlined A¹ 10 *postestatis* (*Cod*) 11 *reuocatur* (*Cod*) 12 *c* interlined A¹ 13 cross by original rubricator 14 one letter erased after final *i* of *fili* 15 *sedes* A^c

ram patris miserere nobis • quoniam
tu solus sanctus tu solus dominus tu solus
altissimus ihu xpe cum sancto spiritu in
gloria di patris amen :— ✠ *fides catholica*
Credimus in unum dm patrem omnipoten
tem et in unum dnm nrm ihm xpm fili
um di et in spm scm dm • non tres deos
Sed patrem et filium et spm scm • unum
dm colimus et confitemur •

### f. 28 b.

Dne ds omnp' pater qui es omnium rerum
creator • tu dne dedisti mihi corpus et ani
mam et creasti me ad imaginem tuam
in aeternitate dne ds meus confitebor tibi
delicta mea • peccaui coram te et coram
angelis tuis • et multiplicata sunt delicta
mea uelut harena[1] quae est in litore
maris • tamen pro tua pietate miserere
mei ds • ne me perire patiaris •
ne auertas faciem tuam a me • quia non
pro iustitia mea peto misericordiam
tuam • sed propter misericordiam tuam •
respice ad me dne de sca sede maiesta
tis tuae • et tenebras cordis mei radio
splendoris tui inlumina
Protege me dne scuto ueritatis ac fidei
tuae • ut me diab(o)li[2] ignita iacula non peni
trent • miserere mei saluator mundi
qui uiuis et regnas in saecula sęculorum
amen •

### f. 29 a.

**A**ltus auctor omnium creaturarum
ds[3] aequus conditor • ac dispensator dns
gratias tibi refero quod mihi indigno cum
humano cuncto generi • tam inmerita
tam benigna tamque pia p'stitisti •
cunctaque te insimul creatura laudet •
eo quod tu dne ds una spes mea •
Claustra carnis praesepis angustias uitae
largitor uoluisti pertulere[4] • uel quic
quid pro me misero in humilitate scis
simi ac mundissimi corporis tui fuisti
perpessus imisque poposco precibus
ut me pro huius modi gratia humilitate
inspirare digneris •

Et inmensa maiesta(s)[5] • tu cunctorum
criminum absolutus nexibus baptisma
tis subire uoluisti fluenta • per quod te
supplex obsecro ut omnium
meorum sis absolutor criminum atque
indultor[6]     delictorum dne mi ihu xpe •

### f. 29 b.

**C**unctis uia es ad uitam uolentibus
remeare • qui pedibus tuis ambulando
predicandoque omnibus uitae demonstrasti
uiam • ut quicquid in gressibus stando uel
ambulando aut retardando contra
tuam agens uoluntatem delinqui[7] • omnia
dimittis[8] • sicut promisisti te petentibus
exaudire et in precibus eorum adesse uelociter
perficiendo • heres parentis patri coaeter
no conregnans • per te in principio fecit
secula • tibi enim soli de omnibus cura est
eo quod omnium dns es • per te ergo
relaxantur merita peccatorum meorum •
dum ueneris ad iudicandum • dne mi ihu xpe :
**D**ne ds meus qui es fons omnis innocentiae
unica ac singularis misericordia • qui
super hierusalem ciuitatem lacrima
tus es pro peccatis miseriisque futu
ris inhabitantium • quia tua genua
cunctosque artus uenerabiliter in oratione

### f. 30 a.

flectendo figere uoluisti eum obsecrando
qui tibi unicus iure genitor fuit •
Da mihi miserrimo fontem lacrimarum
ut mea ingentia possim deplorare
merita scelerum meae pigridine ueniam
tribue • quandocumque somno deditus
sensu sopitus pigritudine corporis
circumactus meam pretermisi orationem •
Meque in eorum numero habere digneris
non pro meritis meis • sed pro misericor
dia tua • pro quibus summi patris obse
crando aures pulsasti precibus dne mi ihu xpe
**E**go seruus tuus ihu fili[9] magni dei
agere tibi gratias iure numquam desinam
quod manus adprehendentium quod flagella
quod uincula quod sputa quod obprobria
falsumque testimonium innoxius pro me

1 *s* on erasure of two letters     2 *o* of *diaboli* on erasure A[1]     3 *et* interlined A[1]     4 between the *u* and *l* of *pertulere* space and erasure of a letter *l*?     5 final *s* of *maiestas* on erasure     6 space of three letters and erasure     7 *n* of *delinqui* underpointed A[c]     8 third *i* underpointed and *a* placed above it A[1]     9 erasure of a letter *i*

omnium reo malorum ferre uoluisti ·
per quod te suppliciter gratiarum actiones persoluens
deposco · ut me ab omni dominatione aduersariorum
defendes · et a flagellis uinculisque inimicorum eius[1]

f. 30 b.

**B**eata benedicta incarnataq; clementia
numquid digne tibi possum referre
gratias · quod dies quadragenos cum con
tinuis noctibus insons ieiunium sufferre
uoluisti · antiquumq; ibi hostem prostrasti ·
a cuius dominationis iure ds meus eripe
me · fragilitatemq; uirium mearum
dne mi ihu xpe per tuam gratiam con
firma et conrobura ad uincendos hostes
inuisibiles atque uisibiles · et quicquid per
gulę incontinentiam umquam delinque
rim · Tu ergo uerissimae uenia[2] pietatis
absterge · Omniumq; p'teritorum ueniam
tribue delictorum · mea quoque uiscera
uirtutibus reple · uitiis euacua et in quib;
cumq; ea contaminando maculaui emunda ·
pro honore tuorum uenerabilium
uiscerum quae semper diuina uirtute
impleta radiunt dne mi ihu xpe ·
qui uiuis ac regnas in scla sclrm.

f. 31 a.

**F**idelium omnium aequissimus iudex qui
humano p'sentatus iudici iniquum audisti
iudicium · Tuasq; permisisti manus indigen
tes potestatis ligari · manum[3] mearum
opera ab omnibus absolue uinculis uitiorum ·
mihiq; concede ut numquam iudicium
condemnationis in perpetuum audire
debeam · in futuro dulcissimo ab ore duris
simum sermonem · dne mi ihu xpe ·
**G**entium sola uitae exspectatio[4] ·
tu ds misericors adiutor meus qui hono
rabili tuo capite spineam coronam
gestare non negasti · quicquid per mei capitis
sensus umquam sceleris commisi concede
ueniam · qui cunctorum pene scelerum
densitate ut spinis circumdatus sum
nisi te auxiliante protegar ·
Xpe qui in throno maiestatis tuae gloria
et honore et imperio aeterno coronatus
semper manes ·

f. 31 b.

unigenitus cum ingenito genitore
simul cum sco spu in una diuinitatis
substantia cum trina personarum
subsistentia et una essentia dne mi ihu xpe
**H**umilis excelsa sca singularisq; pietas
qui crucis onus subire sustinendo portan
doque non negasti · per quod peccata humani
generis tamquam graue onus ut agnus
inmaculatus [5]umeris eleuasti propriis ·
Mihi quoque cunctis inuoluto sceleribus
peccatorum · manum porrige pietatis ·
meq; a cunctorum criminum fasce
resolue et erige · qui peccantium mortem
non quaeris · sed ut conuertantur et uiuant ·
nihil enim me fecisse dignum in conspec
tu tuo gloriar sed humiliter deprecor
maiestatem tuam · ut tu ds deleas
debita mea quae sunt innumera
dne mi ihu xpe ·

f. 32 a.

**I**hu dne ds uia uita ac ueritas caelestis
que regni ianuam aperiens · qui num
quam tegmine exutus uirtutum fuisti ·
Tuum tamen scm atque inmaculatum
corpus ignominiose exuere permisisti
Teq; in crucem eleuare manibus pollutis
peccatorum pessimorum ·
absolue a me misero uelamen uitio
rum uirtutibusq; indue pro uitiis ·
meque exalta a terris ad caelum
qui derelictam[6] ouem non omisisti sed
inuentam eleuasti et ad gregem
portasti dne mi ihu xpe.

1 the last line added in bottom margin A[1] and in same hand on a slip of vellum the following lines:

et omnia in me crimina atque peccata per ignem
amoris tui et per accepta sputa faciei tuae
extinguendo abluere ac mundare atque sanctifi
care me digneris · domine mi ihu xpe :—

2 *uerissimae uenia* marked for transposition in MS. A[1] 3 *manum* (*Cod*) 4 a line has been drawn through the *s* of *exspectatio* 5 *h* interlined A[1]? 6 the *a* of *derelictam* seems to be on erasure A[1]

**K**aritatis auctor castatis[1] doctor
et amator hominum • benignissime ds
xpe qui brachia tua extendisti cru
cis in ligno • ad me porrige manum
misericordiae tuae •

f. 32 b.

Timoris[2] tui acumine ac tremoris •
agnitionisque et dilectionis pectus meum
perfora durissimum • qui scas ac
uenerabiles manus tuas in cruce
perforare clauibus pertullisti[3]
Measq3 manus et pectus ab omnib3
absolue uulneribus uitiorum • qui te
tuasq3 permissisti manus innocentes
cruci adfigere dne mi ihu xpe.
**L**ux lucis inluminans mundum et fons
luminis • aeternus inenarrabilis libera
tor animarum • meusq3 unicus pro
maxima misericordia redemtor ds •
Qui septena charismata sps sci
tuo semper in pectore fulgentes[4] sine
defectu seruasti • meum pectus ab octe
nis absolue uitiis maximis • a cuncto
rum criminum contagione corpus •

f. 33 a.

animamq3 purifica • qui purus nididus
que cunctis fulsisti uirtutibus et decora
tus deathema regni in aeternitatis
gloria sine fine fulgebis • dne mi ihu xpe
**M**agister bone deus meus ds exercituum
ds omnis terrae qui ore tuo hono
rifico per quod omnibus aperuisti uiam
uitae uiamq3 ueritatis et melliflua
uitae particeps protulisti aceti et fellis
amaritudinem tetigisti labis[5] et ab ore
remouisti • ut a me misero cum h(u)mano[6]
genere amaritudinem aeternę mortis
elongaris • exaudi exaudi exaudi[7] aeterne
ds • ut quicquid ore meo maledicendo
umquam iurando aut mentiendo uana
dicendo uerbis peccaui in contrarium
tibi omnia dimittas • me non merente
sed te misericorditer largiente • dne
ihu xpe:—

f. 33 b.

**N**omen tibi est emanuhel[8] noui testa
menti laudabilis lator ds • saluator
meus ore obsecro atque obnixe adiuro
te ut meum misericors suscipere
ds digneris in suppremo fine spm •
qui tuum propter me exspirare in
manusq3 paternas commendare
uoluisti • meq3 supplicem uiuentem con
serua defunctum suscipe • dne mi ihu xpe[9]
Dextera[10] nos saluos conseruit in aeuum •
*Dextera nos xpi infesto defendat ab hoste* •
Dextera nos dne tueatur tempore in omni •
*Te ds omnipotens uerbis laudamus et actis* •
Te ds omnipotens animo celebramus et ore •
*Te ds omnipotens semper benedicimus omnes* •
Ihs omnipotens ds adiuua me sine fine •
*Qui uiuis et regnas in saecula saeculorum Amen* •

f. 34 a.

**O** unigenitus dei filius • qui mihi murus
es inexpugnabilis • et custos numquam
obdormiens • ac defensor numquam
defi(ci)ens[11] • xpe qui sursum es firmitas
angelorum • tu ipse deorsum estu
propitiator meus hic et in futuro •
Mediatur dei et hominum obsecro
te per passionem tuam atque redem
tionem salutiferae crucis tuae
Vt quandocumq3 digneris me adsu
mere • dirigas angelum pacis qui
custodiat animam meam et perducat
eam in locum refrigerii • et pertran
sire faciat intrepidam principatus
et potestates tenebrarum •
Et omnes orantes supplicantesque
pro me in illa hora aures misericordiæ
tuæ apertas inuenient dne mi ihu xpe:—

f. 34 b.

**P**rinceps pacis patientiae doctor •
atque forma uerae humilitatis •
qui sco capite tuo in cruce inclinato
tradidisti beatissimum spm • concede
mihi inanis gloriae pariter cum super

1 *castatis* (*Cod*) 2 *que* interlined A^c 3 first *l* partially erased 4 *fulgentes* (*Cod*)
5 a second *i* interlined after *i* of *labis* A^1? 6 the *u* of *humano* on erasure A^c 7 *me* interlined A^c
8 *m* interlined before *m* of *emanuhel* A^c 9 *sine fine* • *amen* added A^c 10 eight lines apparently left blank by scribe of abecedarian prayer: filled up by contemporary hand, the italicized lines in red
11 *defiens* A*; *ci* interlined A^1

biae fastu ueniam fidelissima pietate qui ad exemplum tuae oboedientiae cum fuisti oblatus patri pro salute mundi • tua uenerabilia per mortem clausisti lumina • quicquid anima mea lęsionis per oculorum meorum intuitum patietur • pie ut indulgen tiam tribuas pro honore tuorum uenera bilium luminum deprecor • dne mi ihu xpe

**Q**uaesso[1] te praeclare clementissime ds ut tu qui omnium odore repletus fuisti uirtutum • et in suppremo fine uenerabilis uitæ narem claudendo omisisti[2] spm •

f. 35 a.

quicquid putridinis[3] uitiorum per mea spiramina in memetipso contraxi • Mihi indigno omnia dimittas • ut post odorem unguentorum tuorum currens[4] • unctus oleo laetitiae emptus pretio passionis tuae peruenire ualeam ad con uentum omnium inuocantium te dne mi ihu xpe

**R**ex regum et dns dominantium • tu qui aures tuas pro mę misero in mortis articu lo claudere permisisti • Cum quibus numquam audiendo ab interna patris uoluntate deuiando auertisti • Concede auribus meis pollutis per auditum malum misericor diae tuae ueniam • ut numquam pro meis meritis pariter cumulatis audire debeam in futuro districtionis sententi am • discedite[5] a me maledicti in ignem æternum

f. 35 b.

neque in aeuum ab ingente ardore amoris tui separer a te • dne mi ihu xpe :—

**S**ancte saluator sanitas pereuntium medicus saluberrimus mundalium pre sumtionum • uinum et oleum uulneribus eorum adhibens • xpe qui tibi lancea latus aperire permisisti • aperi mihi ianuam uitae ingressusq; per eam confitebor tibi dne ds meus • per tuique uulnus lateris omnium uitiorum meorum uulnera per misericordiae tuae medicamenta sana • ne umquam ut indignus p'sumtor tui corporis et sanguinis reus efficiar pro meritis propriis meorum peccatorum • Ds meus dicens qui manducat corpus meum et meum bibit sanguinem ipse in me manet et ego in illo • sic me per ineffabilem

f. 36 a.

misericordiam tuam participem fac pro misionis tuae dne mi ihu xpe :—

**T**e fortissime magne potens dne qui solus sempiternam uictoriam sine fine perpe tuali potestate contines • Tunc solutus in maculati carnis uinculis antiquum superasti inimicum • humanumq; genus liberasti • secundus adam prioris delicta dissoluisti • uisitantemque temtationem diuinis uirtutibus scorum tuorum meritis subdidisti • concede mihi adiuro te per tuam praeclaram uirtutem • Vt a nullis uinctus triumphalem bellum • Vt per aetherias potestates prospero cursu sospitalique itenere[6] ad portas paradisi uiam arctam ualeam trans uolando ascendere et ad sedes amoenita tis scas ac desiderandas semperque

f. 36 b.

perfruendas • incola licet uilis • largiente tamen tua gratia indesinenter ibi adeesse merear • humiliter supplico te ds cui neminem pręfero dne mi ihu xpe •

**U**erus largitor uitae perpetuae atque aeternae lucis indultor • Tu qui angustia sepultus duplicium tene brarum infernalium uidelicet et ter restrium ferre uoluisti • pro illius honore uenerabilis corporis tui qui in sepulchro requieuit sine labe cor ruptionis • concede mihi indignissimo omnium vt numquam in imis apud inferos meum post obitum spm retru das • qui cunctos tuos in horrido tar tarum loco reclusos • liber ab omnibus absoluisti horrida non horrenda sed intrando et uincendo •

1 the first *s* of *quaesso* erased 2 *omisisti* (*Cod*) 3 first *i* of *putridinis* changed to *e* A^c? 4 *uiam mandatorum tuorum* interlined A^c 5 a letter erased between the *e* and *d* of *discedite* 6 first *e* of *itenere* underpointed and *i* placed above it A^c

f. 37 a.

Tibi enim soli insonti non praeualuerunt
portae inferni aereae · sed et uectes
earum ferreas confregisti · captiuos
liberasti · et captiuis alienis captiuitatem
induxisti · Tu equidem ds meus erue me
de manibus inimicorum meorum ·
et induc me in sanctarium[1] quod praepara
uerunt manus tuae dne mi ihu xpe ·
Xpe qui es uita morientium et salus
infirmantium spes unica miserorum
omnium resurrectio mortuorum ·
qui tertio die mortis disruptis uinculis
liber lętus ab inferis resurrexisti ·
Da mihi misero licet indigno partem
primae resurrectionis per remisionem[2]
peccatorum meorum · sortemque in se
cunda sine fine cum scis da
dne mi ihu xpe:—

f. 37 b.

Ymnorum solus dignus laudi
bus ds dique filius summi · qui
tuum scm et praeclarum atque in
marciscibilem corpus pretios
sissimum pretium periclitantis
mundi et intuentibus discipulis
et congaudentibus angelorum agmi
nibus in caelum ascendendo eleua
sti super astra · sedensque ad
dexteram di patris · concede
mihi obsecro te bis[3] ter quater
que repetens adiuro · ut in hora
horrenda examinis tui nouis
simi possim iter caeleste securis[4]
ab hostibus migrare in obuiam
tui aeterne ds · et cum aquilis
congregantibus ubicumque fuerit
corpus dominicum

f. 38 a.

illuc tecum adesse · supplex ob
secro xpm cui angeli deseruiunt ·
libera me dne et pone me iuxta
te cuius uolueris manus pugnet
contra me tantum ut te habeam
defensorem unicum atque omnem
spem uitae meae · dne mi ihu xpe ·
Zelotis sempiterne ds qui es
discretor cogitationum cordis
purus prudens ac placidus
perennis patriae plenitudinis
pius praestulator · Qui tuum
scm spm promisum apostolis prę
stitisti · Illius magisterio me conserua
me dirige mihi adiuua per matrem
uirtutum gratiam tuam · meque inlumi
na per mundissimam margaritam
mundi rector et amator totius
castitatis ac remunerator omnium
bonorum dne mi ihu xpe
Et tu deus iudex iustus · qui ab ho
minibus iudicatus

f. 38 b.

te in maiestate uenturum praedixisti
ad iudicandos uiuos ac mortuos
noli me dne mi ihu xpe in illo die
tremendo damnabili iudicio condem
nare · sed secundum largifluam
misericordiam tuam dele ds omnes
iniquitates meas omniumque faci
norum ueniam tribue · ut cum omni
bus tuis pariter possim sanctis illius
felicissime uocis audire sonum
Uenite benedicti patris mei perci
pite regnum qd uobis paratum
est ab origine mundi · tunc intro
duc me in thalamum regni tui ubi
epulantur tecum omnes amici tui
dne mi ihu xpe qui cum patre tuo
et spu sco uiuis[5] dominas ac re
gnas ds in unitate trinitatis per
omnia saecula saecu
lorum ·

f. 39 a.

Me similem cineri uentoque umbræque memento ·
graminis utque decor sic mea uita fugit ·
Sed tua perpetuo pietas quae fulget ab aeuo
eripiat semper fraudis ab ore tuum ·
Tegmine · qui carnis ueniens uestitus ab alto
ancipiti chelydrum percutis ense ferum
Aerios caro quo posset deuincere flatus
Et uaga signifero uertere castra do
Proelia si fremitent conclamet et hostica salpix

1 *sanctuarium*, *u* interlined A[c] 2 second *s* interlined before the *s* of *remisionem* A[c] 3 letter erased after *i* of *bis* 4 *u* interlined over *i* of *securis* A[c] 5 erasure of two letters

truxque cruenta citet miles in arma suos
Te duce fidentem facilis uictoria ditet
nexa tibi nullus pectora turbat hydros
Liber ut a laqueis tete protegente profundis
altithrone merear lucis adire uias
Et rex magne tui florere per aedita templi
atque sacris superum celsus adesse choris
Nam tua noster amor sitit atria dulce decusque
cernere glorificae laeta per arua domus
Audiat angelico dulces qua carmine laudes
dauiticoque sacrum personet ore melos

f. 39 b.

Quam dilecta tui fulgent sacraria templi
atria cuius amor flagrat ad alma meus
Sps hoc meus hoc ipsi laetantur et artus
uiuentem ut liceat mente uidere deum
Dulce tua redolet quod dextera condidit altar
turicremo purgans crimina cuncta lare
Felices habitant qui illius in aedibus aulae
laus qua tua perpes alit in saecula pios
Cerneris inque sion castis ds alme deorum
celsa tuo solymae moenia sole replens
Dulcior una dies caeli mihi fulget in aula
quam millena soli florida saecla rosis
His mallem fieri licet ultimus incola castris
quam lati[1] trabeis mundi et honore frui
Transit enim terrena poli pax alma manebit
uera ubi uita pios xps in axe beat
Da modo summe tui genitor mihi lumina uerbi
lux iter et lampet nunc tua xpe meum
Vt tenebris mundi tete lucente fugatis
sps alta leuet nos super astra tuus

f. 40 a.

*versus cvō de sca trinitate*
Mente canam dno grates laudesque rependens
Pro cunctis tribuit quae sacra mihi gratia xpi
Credo deum patrem uerbo qui cuncta creauit
Qvi genitor rerum mundum sub lege cohercens
Et nulla sub lege manet cui condere uelle est
Quem frons nulla uidet sed totum conspicit ipse
Credo dm xpm passus qui cuncta nouauit
Omnia pacificans unum qui fecit utraque
Qui ds et homo natura perfectus utraque
Certa salus constat uitae spes unica terris
Qui regit aetherium princeps in principe regnum
Credo dm pariter summum te sps alme
Qui caelo ueniens purgasti crimina mundi
Multiplicique hominum replesti pectora dono :—
Peccaui dne peccaui coram te et co
ram angelis tuis · fac cum seruulo
tuo misericordiam tuam · Tibi dne
iustitia tibi dne misericordia · Sana
me dne et sanabor · Salua me et
saluabor · quia non infernus confi
tebitur tibi ·

f. 40 b.

neque mors laudabit te · Uiuens
ipse confitebitur tibi sicut et
ego hodie · *Precatio ad Scam Mariam et scm Petrum et ad ceteros aps*
INtercede pro me sca maria
beatissima et gloriosa di gene
trix dni nostri ihu xpi ·
INtercede pro me sce petre
apostolorum princeps et solue
me a uinculis peccatorum meorum ·
INtercede pro me peccatore
sce paule apostole xpi
uas electionis ·
INtercede pro me indigno et reo
atque torpente sce andrea
frater simonis petri
apostolorum principis
Qui claues regni caelorum
dno praecipiente accepit
Vt solueret quosque dignos
et ligaret quos uellet

f. 41 a.

Intercede pro malis meis sce iacobe
intercede pro factis meis sce iohannes
amator dni · INtercede pro peccatis meis
sce philippe INtercede pro criminibus meis
sce bartholome[2] · INtercede pro infirmita
tibȝ meis sce thoma[3] · INtercede pro delic
tis meis sce Matthe[4] Intercede pro iniqui
tatibȝ meis sce iacobe · intercede pro scele
ribus meis sce taddei[5] · Intercede pro
transgressionibus meis sce simon
INtercede pro omnibȝ uanitatibus[6] meis
Sce mathia[7] · obsecro uos apostoli xpi

1 *lati* and space of a letter (*Cod*) 2 erasure of letter after final *e* of *bartholome* 3 erasure of letter after final *a* 4 *the* of *Matthe* on erasure A[1] 5 *ddę* of *thaddę* on erasure A[1] *h* interlined after *t* A[1] 6 *us* of *omnibus* and first *u* of *uanitatibus* on erasures 7 *t* interlined before *t* of *mathia* A[c] and erasure after final *a*

per comemorationem[1] uestram ut mihi seruulo
uestro miseremini et me in omni adiutorio ad
iuuetis • obsecro nouem ordines angelorum
Angelos Archangelos uirtutes principatus
potestates dominationes thronos chirubin[2]
et seraphin • ut intercedatis pro me ut sit
mihi propitius xps filius di uiui • et miseri
cordiam eius consequi merear[3] • in futuro sclo

**f. 41 b.**

Obsecro diuitias bonitatis tuae et longa
nimitatis tuae et patientiae tuae ihu
xpe fili di uiui saluator noster misere
re mei et propius esto mihi peccatori •
qui non uis mortem peccatoris sed ut con
uertatur et uiuat • Nec extinguis[4] linum
fumigantem et arundinem[5] quassatum[6]
non confringes • fac me sicut unum de mercina
ris[7] tuis • vt efficiar a te de seruo amicus •
ut fiat uoluntas tua sicut in cælo et in
terra • da mihi dne conpunctionem cordis
et oculis meis lacrimas ut defleam diebus
ac noctibus omnes dies neglegentiae meae
cum humilitate et puritate cordis et cari
tate adpropiet oratio mea IN conspectu
tuo dne • Si iratus fueris dne aduersum me
quem adiutorem quæro aut quis miserebitur
infirmitatibus meis • memento quod cananeum
et publicanum[8] uocasti ad pænitentiam et
petrum lacrimatem[9] tu dne suscepisti

**f. 42 a.**

Sic et meas orationes suscipe misericors
ds et salua me saluator mundi • *Ora' moucani*
Dm patrem deum filium dm deprecor • Spm scm
cuius magnitudo inmensa giro[10] conplectitur
uniuersa • trinum in personis et unum in natu
ra • simplum et trinum terram super
limphas ponderantem • ęthram cum astris
suspendentem • mihi ut propitius peccatori
fiat • qui omnes impios pie iustificat uiuit
uiuens continue • fiat ds benedictus in sæcula
amen fiat fiat • eloe • sabaoth • ia • adonai eli
eli • laba • sabacthani •

Da capite meo flebilem aquam et oculis meis
lacrimarum undam • quia obscuratum est
aurum templi quod in me pręparasti
et sunt dispersi lapides sanctuari pulcherrimi
olim et quadrati • caldaica motauit flamma
duo chirubin[11] • deaurata candelabrum
scientiae uelum castitatis pene discisum[12] •
et oleum unctionis ad mensam patri xpo spiritui
praeparata •

**f. 42 b.**

Duae columnae altaris bina intus et foris
opera mira • mare æneum luteris multæ
labantes animae suabte[13] pelti fidei scimuli
scutri uassa[14] innumera argenti et auri •
hoc in plateis o aut demolita animae meæ
atque conspisa • heu mihi meus quia incolatus
cum domibus cedar prolongatus • multum in
cola fuit anima mea • patris cum adulteris
consumsi bona • eloe • sabaoth • *Item alia*
Nunc pænitudinis uerba sedula mihi faten
da sunt • a quo stolam inmortalitatis spero
et anulam dignitatis • qui meo aduentui uitulum
de armentis iugulat saginatum | ta est
cuius cruore totius mundi machina reple
sparsi cuius et in figura agni sanguis et in
limina picti per quem didimi signatur manus
raab meretricis saluatus domus • eloe •
Pater peccaui in cælum et coram te misere
re mei et exaudi me • iam non sum dignus uoca
ri filius tuus • in adiutorium meum intende ds

**f. 43 a.**

fac me sicut unum de mercinaris[15] tuis •
ignosce et parce peccatis meis • quia ualde esurio
tibi • dele impietatem peccati mei • propitius
esto mihi dne peccatori • erue animam meam
de manu inferni • memento mei dne in tuo regno
Eripe me de peccati luto • et spm scm tuum
ne auferas a me • Neque in furore tuo corri
pias me • ad te confugio patrem piissimum
non habens praeter te refugium • solent et
ad patres fugere nati licet post uulnera uel
uerberati • pone me juxta te dne ds uirtutum

1 a second *m* interlined before first *m* of *comemorationem* A[1] 2 *cherubin* A[c] 3 *hic et* interlined after *merear* A[1] 4 *extingues* A[c] 5 *h* interlined before *arundinem* A[c] 6 *sic Cod* 7 a second *n* (A[c]) and *i* (A[1]) interlined 8 *b* of *publicanum* on erasure; *puplicanum*? A* 9 *sic Cod* 10 *y* interlined above *i* of *giro* A[c] 11 *cherubin* A[c] 12 second *s* interlined before last *s* of *discisum* 13 *p* interlined above *b* of *suabte* A[c] 14 first *s* of *uassa* erased 15 *mercennariis* A[c]

quia cognosco peccatum · dne ds uirtus salutis meae ne derelinquas me usquequaque · eloe Fortitudo mea dne diligam te sub umbra alarum tuarum protege me · ihu filii dauid miserere mei · Vt aperias oculos cordis mei · post te clamabo cum cananica uidua quia uulnerata est anima mea etiam catuli comedunt micas quae de mensa dni cadunt · dic uerbo et sanabor sanitas mun di ·

**f. 43 b.**

remitte impietatem peccati mei · fimbrias tui si tetigero saluus fiam a peccato meo · eloe Osanna rex nazarene | sabaoth · meo ex ore laudem perfice · quia tacui inuete rauerunt peccata mea et praeualuerunt · alieni in me insurrexerunt et portae mortis concluserunt · supergressi sunt caput meum delicta mea · et anima mea est incurbata conturbauerunt me doloris[1] mortis et tor rentes iniquitatis suffocauerunt me · quare me dereliquisti longe a salute mea ds meus conuerte mihi · eloe · sabaoth Erue a framea animam meam et de manu canis solue eam · miserere mei ds misere re mihi · parce omnipotens quia peccaui · pęnitentem ex corde suscipe · pauperem de stercore erege[2] · Si iniquitatis[3] meas obseruaberis · sicut cera liquefiam a facie ignis plumbi pondere praegrauata uelut arena[4] peccata mea ·

**f. 44 a.**

Uerbum di mei semen suffocat in me spinarum noxium gramen · eloe · sabaoth · Ure renes meos et cor meum ut non intres in iudicio mecum usqȝ uiuens natus de luto · super animae meae naturalia sata semi nauit inimicus homo lolia · angustiae undique occurrunt mihi · infelix ego homo tibi soli peccaui quis me liberauit de corpore huius mortis nisi gratia dni saluatoris · qui abstullit[5] uassa[6] gigantis de nobis tiran nidem[7] uindicantis · dm meum laudans inuo cabo dnm et ab inimicis meis saluus ero · bonum mihi domine qd humiliasti me ut non extollar in conspectu tuo dne quia peri mus exsurge in nafragio istius mundi nocte · da mihi dne manum fragilli lintro pene demerso · porrectam petro claso ore quellam mosi · meam suscipe ut suscepisti quia uulneratus sum in herimi uia et super iumentum tuum me sub leua · dne ds :—

**f. 44 b.**

Erraui in montibus pastor bone me in ume ros tuos inpone · sicut ceruus desiderat fontem aqȝ uiuae · ita anima mea tibi sitiat sancteque in medio maneas uberum meorum · qui pascis et cubas ad meridianum · custodi me ut pupillam oculi tui · et introduc me in domum uini | lis fasciculis guttae in uineis engaddi · patrue meus mihi et ego illi · anima mea sicut terra sine aqua exarserunt uelud igne uiscera mea · igne tui amoris et timoris cor meum igneat · tuus amor sanctusque qui nescit cedere timor · da mihi ihu salientem aqȝ in uitam ęternam · animam meam unam petii a dno hanc requiram ut in æternum sitiam numquam Dne ihu suscipe spm meum quia anima mea turbata est ualde · in manus tuas commen do spm meum suapte[8] ne dormiam in morte ut non timeam a timore nocturno neque a demonio meridiano · recipe me in requiem abrahae ubi patrum requiescunt animae

**f. 45 a.**

qui cum patre uiuis dominaris una cum sco spu in saecula tuta · eloe · sabaoth · ia · adonai eli eli laba[9] sabacthani · *Oratio penitentis* Gratias ago deo meo quia me miserum peccatorem in omnibus mirabilibus suis dignatus est conseruare et confortare atque consulare[10] · ad bonam et ad ueram

1 *dolores* A$^{c}$ 2 middle *e* of *erege* underpointed and *i* placed above it A$^{1}$? 3 *e* placed above the last *i* of *iniquitatis* A$^{1}$? 4 *h* placed before *arena* A$^{1}$? 5 the second *l* of *abstullit* has been erased 6 the second *s* of *uassa* has been erased 7 *r* interlined above the first *i* of *tirannidem* A$^{c}$ 8 *p* of *suapte* on erasure 9 *b* interpointed and *m* placed above it A$^{1}$? 10 *u* of *consulare* changed to *o* A$^{c}$

spem per dilectionem et societatem sci sps · qui
est pignus
hereditatis et inmortalitatis nostræ · ideo ds dne
omnipotens qui non solum iustos discendisti[1] saluare
sed et peccatores uocare ad pęnitentiam · cuius
promisio uera et manifesta est · ut si conuersus
fuerit peccator a suis iniquitatibus ab ea hora
non te rememoraturum peccatis condixisti · tibi con
fiteor iniquitates meas quas gessi in corpore
meo et dignam pęnitentiam non egi · sed peto ac
deprecor
tuam largam et ineffabilem misericordiam · ut per
hanc confessionem nominis tui dignam satis
factionem suscipias · atque me a conspectib; tuis
non facias alienum · sed cum scis tuis requiem
dare digneris · per dnm nrm ihm xpm filium
tuum ·

**f. 45 b.**

*oratio*
Obsecro te ihs xps filius di uiui per crucem
tuuam[2] ut demittas delicta mea · pro beata
cruce · custodi caput meum · pro benedicta
cruce custodi oculos meos · pro ueneranda
cruce custodi manus meas · pro sca cruce
custodi uiscera mea · pro gloriosa cruce custodi
genua mea · pro honorabili cruce custodi
pedes meos · et omnia membra mea ab omni
bus insidiis inimici · pro dedicata cruce in cor
pore xpi[3] · custodi animam meam et libera me in
nouissimo die ab omnibus aduersariis · pro clauibus
sanctis quae in corpore xpi dedicata erant ·
tribue mihi uitam æternam et misericordiam tuam
ihs xps · et uisitatio tua sca custodiat spm meum ·
Eulogumen · patera · cae yo · cae agion · pneuma ·
cae nym · cae ia · cae iseonas · nenon amin · adiuro te
satanae diabulus aelfae · per dm[4] uiuum
ac uerum · et per trementem diem iudicii[5] ut
refugiatur ab homine illo qui abeat hunc aepist
scriptum secum in nomine di patris et filii et
sps sci

**f. 46 a.**

*Orat' scae mariae matris dni nri*
Auxiliatrix esto mihi sca trinitas exaudi exaudi
exaudi me dne · Tu es ds meus uiuus · Tu es
protector meus scs · Tu es dns meus pius ·
Tu es iudex meus iustus · Tu es adiutor meus
oportunus · Tu es magister meus in aeternum ·
Tu es dux meus ad patriam · Tu es lux mea
uera · Tu es dulcitudo mea sca · Tu es sa
pientia mea clara · Tu es simplicitas
mea pura · Tu es concordia mea pacifica ·
Tu es portio mea plena · Tu es salus mea
sempiterna · Tu es pręcordia mea magna ·
Tu es uictoria mea inmaculata · Tu es spes
mea futura · Tu es redemtio mea facta ·
Tu es caritas mea perfecta · Tu es resurre
ctio mea sca · Tu es uita mea perpetua ·
Te deprecor · Te rogo Te supplico ut pro
te ambulem · Ad te perueniam · in te re
quiescam · Exaudi exaudi exaudi me
qui uiuis ac regnas in scla sclorum

IN NOMINE DI SVMMI
PAX [pat]RIS AETERNI LVMINIS SALVS SEMPITERNA

**f. 46 b.**

Te deprecor pater sce ut digneris me
saluare et non sinas interire in peccato
et crimine · xpe cruci defixus per quam
liberasti adiuua me ac defende magni
factor scli · Septiformis sps lucis lar
gitor spendidae[6] qui es fons luminis ·
Trinitatis totius esto inluminator meae
magnus animae · Trinitas et unitas
deitatis diuinitatis defendat me inmen
sitas magni regis et potestas ·
Ordines angelorum archangelorum
iustos cherubin scam pulso · Intercesso
res thronos principatus et seraphin
potestates dominationes uos inuoco uir
tutes · Abel iustus et noe abraham
atque isac iacob cum ioseph sacerdos
melchisedeth intercedant pro mé ·
Psalmista dauid citharista di goliae in
terfector ouem de ore leonis ereptor
figura xpi eripientis totum de ore
diaboli mundum roget pro me ·
Uirga de radice iese exiens in cuius flore

**f. 47 a.**

conquiescunt septiformis sps dona ·
Id est sps di · Spiritus sapientiae et intellectus ·

1 *descendisti* A[c] 2 second *u* partially erased 3 *tui* interlined A[c] 4 space of five letters 5 space of two letters 6 *spendidae* (*Cod*)

Sps consilii et fortitudinis · Sps scientiae et pietatis · Deprecetur pro me sps ti moris dei · Duodecim apostolos xpi in uoco in adiutorium meum · Clauicula rium simonem petrum · paulum mitem · andream uirilem · Iacobum supplanta torem gratiam di · Iohannem os lappa dis · philippum filium suspendentis aquas · Bartholomeum · Thomam in uulnera xpi credentem · abysum donatum Mattheum · Qui uocatur iudas iacobi uel libeus cuius nominis interpretatio corculus atque ad abagarum regem missus · Simonem ca naneum · Matthiam · marcum · lucam · stephanum · scm martinum · antonium here mitam · paulum · gregorium · hieronymum · augustinum ambrosium · clementem · in nocentium nazazenum gregoriam[1] nicęne ciuitatis episcoporum concilium · octo cum matre machabeorum · kartaginiensem cyprianum scm essiodorum

**f. 47 b.**

Omnes sci omnesque scae omnes marty res atque cuncti confessores · septem caeli · et quattuo(r)[2] creaturae mundi · Ignis · aer · aqua · terra · sol · luna · si dera fulgentia · omnis sps qui lau dat dnm deprecetur pro me omni potentem dm · Cui honor est et impe rium et potestas et gloria per infini ta sclorum scla AMEN ·

*Oratio sci augustini*

Ds iustitiae te deprecor · Ds miseri cordiae · Ds inuisibilis inconp' hensibilis · ds inenarrabilis · aeter nae perpetuae benedicte · Ds in quo omnia · sub quo omnia per quem omni(a) sunt · parce animae · parce malis meis · parce criminibus · Uisita infir mum · Cura languidum · Sana egrotum · Da cor quod te timeat · sensum qui te intellegat · Oculos cordis qui te uide ant · aures quae uerbum tuum audiant · Da scintillam sapientiae tuae quae mihi uiam iustificationum tuarum

**f. 48 a.**

iter ostendat · et a foueis inimici declina re me doceat · miserere mei ds quia peccaui · parce peccaui quia propter duritiam cordis mei in ipsa peccatorum meorum morte perduro · Ego ore · Ego corde · ego opere · ego cogitatione · Ego omnibus uitiis coinquinatus sum · et om nibus sceleribus coopertus · Ueniam peto clemens trinitas quia crimin[3] agnosco · Scelera mea confiteor · Quae etsi non faterer te latere non poterant · Tu enim scrutator es cordis et renium · Quia tibi absconsa reuela(n)tur · et secreta pa tefiant[4] · Miserere mei ds ne me pa tiaris ne sinas aeternis tenebris et perpetua consume[5] morte · Aufer dne a corde meo alienatum sensum · Et cura in me stuporem mentis · Exstir pa in[6] uisceribus meis consilia ini quitatis · Erade a lingua mea detra hendi consuetudinem · Mentiendi falla citatem · loquendi garrulitatem ·

**f. 48 b.**

Et omnes actus uanitatis meae arte me dicinae tuae san(a) · Circumcide in me uitia cordis et corporis · Miserere mei ds quia tu nosti facta mea inpudentis sima · Tu transgressiones meas quae si iudicio tuo persequi ac punire uoluisses Olim me terra uiuum obsorbuisset · Sed quia tanta est clementia maiestatis tuæ ut nullum[6] perire patiaris · Sed om nes expectas ad paenitentiae locum reuerti Qui ergo das spatium paenitendi · da et possibilitatem operandi . Ut non sit nobis hoc uacuum indulgentiae tuae tempus · Quod nobis largiri pro tua pietate ac benignitate digneris · Miserere mei ds ne me in tanto necessi tate despicias · Neque auertas faciem tuam a me · quia non propter iusti tias meas peto misericordiam tuam Sed propter clementiam tuam · Respice in me de sca sede maiestatis tuae · et tenebras cordis mei radio tui splen doris inlumina ·

1 *gregoriam* (*Cod*) *a* underpointed, *u*? interlined A[1]? 2 *r* added A[1] 3 *crimina* A[c]
4 second *a* underpointed *u* interlined A[1]? 5 *e* underpointed, *i* interlined A[1] 6 space of three letters

**f. 49 a.**

Protege me dne scuto ueritatis tuae ac
fidei tuae • Ut me diabolica ignita iacu
la non pen(e)trent • Et quicquid illud est
quod infelicitas mea a te petere aut non
sumit aut non sapit • Id tu pro tua
pietate tribue • Et pro maiestate ac cle
mentia tua mihi largire quod animam
meam saluat a morte • Et exeunte mihi
de hoc chao tenebrarum • Manum por
rige et lumen ostende • Miserere mei ds
Reintegra confractum • sana corrup
tum • emenda uitiatum • ac per maiestatem
et pietatem tuam • Et illud indulge quod feci •
Et hoc praesta ut amplius non faciam •
per saluatorem dnm nrm ihm xpm •
Cui honor et imperium perpetuae potesta
tis in scla sclorum •
Crux xpi ihu dni di nri ingeritur mihi
Riuos cruoris torridi contacta uestis
obstruit fletu rigantis supplices arent
fluenta sanguinis • per illorum uenas
cui siccato dominico lauante coniuro
sta •

**f. 49 b.**

per dnm nrm ihm xpm filium tuum qui
tecum uiuit et regnat ds in unitate
sps sci per omnia scla sclorum •
In nomine scae trinitatis atque om
nium scorum ad sanguinem restringen
dum scribis hoc ϲομαρτα οϲογμα ϲτυ
γοντοεμα εκτυτοπο + Beronice •
Libera me de sanguinibus ds ds salutis meae
ϲαϲινϲαϲο υϲαρτετε • per dnm ihm xpm •
Xpe adiuua + xpe adiuua + xpe ad
iuua • + Riuos cruoris torridi con
tacta uestis obstruit fletu rigan
te supplicis arent fluenta sangui
nis Beronice libera me de sanguini
bus ds ds salutis meae • αμιϲο ϲαρδινορο
φιφιρον ιδραϲαϲιμο fodens magnifi
ce contextu fundauit tumulum
usugma dne adiuua .*

**f. 50 a.**

*Carmen sedulii de natale dni nri ihu xpi*

| | |
|---|---|
| A solis ortus cardine • | adusque terrae limitem |
| xpm canamus principem | natum maria uirgine |
| Beatus auctor saeculi | seruile corpus induit |
| ut carne carnem liberans | non perderet quod condidit |
| Clausae parentis uiscera | caelestis intrat gratia |
| uenter puellae baiolat[1] | secreta quae non nouerat |
| Domus pudici corporis | templum repente fit di |
| intacta nesciens uirum | uerbo creauit filium • |
| Enixa est puerpera | quem gabrihel praedixerat |
| quem matris aluo gestiens | clausus iohannes senserat |
| Faeno iacere pertulit | praesepe non abhorruit |
| paruoque lacte pastus est | per quem nec ales esurit |
| Gaudet chorus caelestium | et angeli canunt dm[2] |
| palamque fit pastoribus | pastor creator omnium |
| Hostis herodes impie | xpm uenire quid times |
| non eripit mortalia | qui regna dat caelestia |
| Ibant magi qua uenerant | stellam sequentes praeuium[3] |
| lumen requirunt lumine | dm fatentur munere |
| Katerua matrum personat | conlisa deflens pignora |
| quorum tyrannus milia | xpo sacrauit uictimam |
| Lauacra puri gurgitis | caelestis agnus attigit |
| peccata qui mundi tulit | nos abluendo sustulit |

1 *o* underpointed, *u* placed above it A[1]?  2 a small *o* interlined above *dm* A[1]  3 *sic Cod*

* The following letters, so far as with Mr Warner's help I have been able to make them out, are written in the lower margin in another hand: υεπυταϲτοιοαιορεχοϲελρλραυρυιαυϲ | ιυιr

**f. 50 b.**

M[i]raculis [dedit fidem habere se] dm patrem[1]
infirma sanans corpora et suscitans cadauera
Nouum genus patientiae aquae rubescunt hydriae
uinumque iussa fundere mutauit unda originem
Orat salutem seruulo nixus genu centurio
credentis ardor plurimus extincsit ignis[2] febrium
Petrus per undas ambulat xpi leuatus dextera
natura quam negauerat fides parauit semitam
Quarta die iam fetidus uitam recepit lazarus
mortisque liber uinculis factus superstes est sibi
Riuos cruoris torridi contacta uestis obstruit
fletu rigante supplicis arent fluenta sanguinis
Solutus omni corpore iussus repente surgere
suis uicissim gressibus ęger uehebat lectulum
Tunc ille iudas carnifex ausus magistrum tradere
pacem ferebat osculo quam non habebat pectore
Verax datur fallacibus pium flagellat impius
crucique fixus innocens coniuntus est latronibus
Xero myrram post sabbatum quaedam uehebant compares
quas allocutus est angelus uiuum sepulchro non tegi
Ymnis uenite dulcibus omnes canamus subditum
xpi triumpho tartarum qui nos redemit uenditus
Zelum draconis inuidi et os leonis pessimi
calcauit unicus di seseque caelis reddidit

**f. 51 a.**

Alma fulget in c[ael]es[ti] perpes regnum [ciu]itas[3]
hierusalem quae est nostrum · celsa mater omnium
Bonis dignam quam creauit · rex aeternus patriam
malis absque qua felices · fine nullo gaudeant
Cvius multae mansiones · amplis insunt moenibus
namque suis quisque sedem · sumit factis congruam
De communi sed uicissim · conlætentur praemio
unus sacros intra muros · amor quos complectitur
Excellentes inmortali · statu coetus hominum
angelorum mixti choris · laudem xpo concinunt
Fide clarum patriarchae · comitantur abraham
deque sua stirpe natum · uota soluunt dno
Gaudens regem tenebrarum · uictum canit legifer
promissumque olim suis · pandit regnum populis
Hvnc secuta prophetarum · ibi cernunt agmina
uitae nobis quam venturæ · praecinebant gloriam
Illic et apostolorum · sacer adest numerus
urbis celsae qua credenti · portas plebi reserat

1 top line partially cut away; cf. Migne xix. 766 2 *ignes* A[1] 3 the top line partially cut away: Duemmler's MSS. have *regno* but *regnum* is clearly the reading of 2. A. XX. and Sir E. Maunde Thompson and Mr Warner have recorded it.

Karmen xpo triumphale · cantat chorus martyrum
quanta plura passus istic · illic tanto laetior
Laudem dicunt et adorant · uiuentem per saecula
suas mittunt et coronas · ante thronum aureas
Mater ibi tua ihu · choros ducens uirginum
locum tenet intra laetae · muros urbis optimum[1]

f. 51 b.

[2]Omnes ibi [reges iusti] duces pl[ebes] mi[lites]
senes una iuuenesque laudent nomen domini
Puellarum cohors felix matres simul et piae
sponsi gaud[en]t in amplexum tędis [c]omtæ lucid[is]
Quas [adducet rex]·in sua sublimis cellari[a]
[or]d[i]nabit et in illis c[ari]t[atis] copulam
Re[ctos] corde cun[ctos un]um repl[et] ibi gaudium
[qui distinc]ta p[ro distin]cti[s] [s]um[u]nt [dona meritis]
Solis [nu]lla [nulla] lunae [ur]b[s e]gebit lampad[e]
[christus] ill[am namque] suo · To[tam lampat] lumine
Templ[um ip]sa [nul]lum habet manufactum [ci]ui[ta]s
[ipse deus huius] templum est et agnus [unicum]
[Vitae] s[acra] paradis[o] uernat arb[or medio]
cu[ius] u[b]er [ia]m beatos alit [fructus incolas]
[E]x[ul]ta[ntes] m[anifes]tam dei [cernunt faciem]
[dant aequalem coae]ter[nae] trinit[ati gloriam]
Ydr[i nulla] pestis illic morti [nu]llus [est] lo[cus]
s[alus edux ample totum im]plet [o]r[bis ambitum]
Z[ona summae cari]tat[is] circu[m totam] ple[ctitur]
[uera totam lustrat intus] deus [ipsa c]ari[tas][3]

1 *In perennis die Sabbati* added $A^c$.

2 The following lines come in here. They (as also the illegible words of the MS. given in square brackets) are taken from the edition of the hymn by E. Duemmler, *Rhythmorum Ecclesiasticorum Aevi Carolini Specimen* [Berolini, 1881]. I learn from Dr Traube that this hymn will be published in the coming volume of *Poet. Medii Aeui* (*Mon. German.*) by Dr P. von Winterfeld of Berlin.

[Nouum melosque te coram nullus alter quod ualet
modulatur agmen sacri stolis cleri candidis]

3 The hymn ends thus:—

[Gloriosa deo patri dilectoque filio
laus et honor et potestas una sancto spiritu
Sicut erat ante cuncta temporum principia
est et erit in aeterna saeculorum saecula]

f. 52 is a fly-leaf containing prayers for sleep and to stop bleeding. It is written in a hand of the twelfth century.

# NOTES.

## I. BIBLICAL TEXT OF THE GOSPEL EXTRACTS.

An investigation of the character of the Gospel text has an important bearing on the question of date and provenance of the MS. Such an investigation has been rendered practicable by Wordsworth and White's edition of the Vulgate Gospels (*w*). I wish here to acknowledge the help that Mr Burkitt has given me in the preparation of this note. He is in agreement with the conclusions arrived at.

It may be laid down at the outset that the text is Vulgate and not Old Latin: this needs no proof. When we come to consider the character of this Vulgate text, a perusal of even a few pages of the critical apparatus will show that the *Book of Cerne* frequently classes itself with the Celtic Group of MSS. (DELQR). If for example those cases be considered in which *Cerne* agrees with six or fewer MSS., it will be found that its agreements with Celtic MSS. are much more frequent than with any others. This seems to show that it is fundamentally a Celtic text. But in order to arrive at a just judgement it is necessary to take into account not only agreements but also differences, for *Cerne* often parts company with the Celtic group of MSS. in characteristic readings. The following table of differences has accordingly been compiled. It exhibits with sufficient accuracy the number of differences that seemed worth recording between the text of the *Book of Cerne* and the various MSS. made use of by Wordsworth and White.

| S. Matthew XXVI. | | S. Mark XV & XVI. | | S. Luke XXIII & XXIV. | | S. John XIX, XX & XXI. | |
|---|---|---|---|---|---|---|---|
| Cerne differs from | | | | | | | |
| A | 48 times | A | 41 times | A | 57 times | A | 55 times |
| B | 34 „ | B | 48 „ | B | 55 „ | B | 69 „ |
| C | 38 „ | C | 52 „ | 𝔉 | 44 „ | 𝔉 | 61 „ |
| D | 63 „ | D | 55 „ | C | 57 „ | C | 62 „ |
| E | 65 „ | 𝔇 | 43 „ | D | 78 „ | D | 105 „ |
| 𝔇 | 43 „ | G | 64 „ | E | 110 „ | Δ[1] | 41 „ |
| H | 45 „ | H | 48 „ | 𝔇 | 63 „ | E | 101 „ |
| Θ | 37 „ | Θ | 50 „ | G | 68 „ | 𝔇 | 68 „ |
| I | 35 „ | I | 40 „ | H | 58 „ | G | 72 „ |
| J | 48 „ | J | 52 „ | Θ | 55 „ | H | 63 „ |
| K | 37 „ | K | 51 „ | I | 49 „ | Θ | 57 „ |
| L | 73 „ | L | 81 „ | J | 56 „ | I | 60 „ |
| M | 44 „ | M | 52 „ | K | 56 „ | J[2] | 25 „ |
| 𝔐 | 35 „ | 𝔐 | 36 „ | M | 59 „ | K | 59 „ |
| O | 31 „ | O | 44 „ | 𝔐 | 60 „ | M | 69 „ |
| Q | 73 „ | Q | 81 „ | O | 61 „ | 𝔐 | 52 „ |
| R | 84 „ | R | 50 „ | Q | 75 „ | O | 52 „ |
| T | 49 „ | T | 56 „ | R | 78 „ | R | 91 „ |
| V | 38 „ | V | 51 „ | T | 65 „ | S | 51 „ |
| W | 38 „ | W | 55 „ | V | 58 „ | T | 83 „ |
| X | 43 „ | X | 57 „ | W | 50 „ | V | 55 „ |
| Y | 51 „ | Y | 38 „ | X | 56 „ | W | 65 „ |
| Z | 42 „ | Z | 48 „ | Y | 66 „ | X | 70 „ |
| *cl* | 38 „ | *cl* | 40 „ | Z | 68 „ | Y | 67 „ |
| *w* | 45 „ | *w* | 37 „ | *cl* | 57 „ | Z | 62 „ |
| | | | | *w* | 53 „ | *cl* | 54 „ |
| | | | | | | *w* | 58 „ |

[1] Hiatus after John xxi 8.

[2] Hiatus in xix 29—39.

The large number of differences which this table reveals between the Celtic MSS. and *Cerne* will be found upon examination to be not incompatible with its fundamentally Celtic character. It is a "Mixed" text. Important questions now arise as to the source, whence the extraneous elements which the *Cerne* text has evidently absorbed, were derived. Can they on the one hand be traced to the great Northumbrian text? or to the Alcuinian Recension on the other? The latter alternative evidently would have an important bearing upon the date of the MS. The tables of selected readings have been drawn up with the object of supplying the answers to these two questions. For a fuller explanation of the grouping of the MSS. the reader is referred to Wordsworth and White, pp. 705 seq. For present purposes the following will suffice:

Northumbrian AYX$^{c}$(H*) (in Jn. ΔS).

Celtic DELQR.

Alcuinian KV (MT); cf. note below on Mt xxvi 75.

## SELECTED READINGS.

### S. Matthew.

xxvi 10 opus +enim (A)R$^{Sax}$VZ$^{3}$ *cl* *om* enim *w* etc. *Cerne*

xxvi 11 habetis (ἔχετε) AEPFHΘJVWYZ* *cl* *w* habebitis BCDEKLMMTOQRTXZ$^{3}$ *Cerne*
habetis (ἔχετε) AEPMYZ* *cl* *w* habebitis BDEFHΘJKLMTOQRT$^{c}$VWXZ$^{2}$ *Cerne*

xxvi 24 traditur (παραδίδοται) ACFMOTX$^{c}$YZ* *w* tradetur BDEEPHΘJKLMTQ RVWX*Z$^{2}$ *cl* *Cerne*

xxvi 37 maestus BH(Θ$^{c}$ ?)IKMTVXYZ *cl* *w* mestus ACDEEPΘ*?MORTW *Cerne*

xxvi 39 sicut tu (ὡς σύ) *sine addit* ACEP*(F)H*JKMMTVWY*Z$^{c}$ *cl* *w* *Cerne* sicut tu+uis BDEEP$^{mg}$H$^{c}$ΘLOQRTXY$^{c}$Z*

xxvi 62 respondis ACFΘMT *Cerne* respondes *cl* *w* etc

xxvi 75 plorauit amare (ἔκλαυσεν πικρῶς) ABCHΘX$^{c}$Y *w* fleuit amare DEEPFI(?)JK(L)MMTO (Q)RTVWX*Z *cl* *Cerne*

xxvii 8 Acheldemach ABCDEPFHΘIMMTOQRVWXY *w* Achel demach EL *Cerne*

xxvii 13 dicant testimonia (καταμαρτυροῦσιν) AEP*FHJMXY *w* dicunt testimonia BCEEP$^{mg}$ΘKL MTORTVWZ(DQ) *cl* *Cerne*

xxvii 32 Cyreneum ABCΘIKMMTOVXYZ *w* Cyrineum DEFR(QEP) *Cerne*

xxvii 35 mittentes *sine addit* CDEP*H*IJLMO$^{c}$RTV *w* ut impleretur...diuiserunt...sortem ΘKW (ABEEP$^{mg}$H$^{c}$MTO*QXYZ) *cl* *Cerne*

xxvii 39 destruit...reaedificat B(C)DEP*FH*IJKMMTOV(W)Z *w* destruebat...reaedificabat AX$^{c}$Y *Cerne* (distruebat)

xxvii 43 confidit in deo BEH$^{1}$ΘJKMTQWXZ$^{c}$ *cl* *w* confidet in deo ACDEPFH*LMORTVYZ* *Cerne*

xxvii 49 after liberans eum the Celtic group (DEEP$^{mg}$LQR) add with variations of reading "alius autem accepta lancea pupungit latus eius et exiit aqua et sanguis" AYKV etc. *cl* *w* *Cerne* omit

xxvii 58 petiit (ᾐτήσατο) CH$^{1}$ΘKMTTVXZ$^{2}$ *cl* *w* petit ABDEEPFH*JMOQRYZ* *Cerne*

(1) xxvi 75 "fleuit."

Many of the better codices, including A, Y, render ἔκλαυσεν πικρῶς by "plorauit amare." The *Book of Cerne* in this instance classes itself with the Alcuinian MSS. KV and reads with them "fleuit amare." But it will be noticed on the other hand, that in addition to the Alcuinian and the Celtic group, there are many other good MSS. which agree with the *Book of Cerne* in this reading, for instance F (Codex Fuldensis, A.D. 541–546) and M (Milan VI. cent.), which latter, as Mr Burkitt informs me, is on the whole the best MS. of the Vulgate Gospels. The *Book of Cerne* is here also supported by MT in addition to KV. MT is an VIIIth century codex of S. Martin at Tours, containing the Gospels according to the Vulgate, mixed here and there with a very ancient and curious "Old Latin" text. The Vulgate element of this MS., with which alone we are now concerned, agrees, says Mr Burkitt, very often with the Alcuinian text (i.e. KV): or rather it seems that Alcuin himself often adopted the text of MT, or one of its immediate ancestors. That the *Book of Cerne* should agree with MT in addition to KV does not prove that Alcuin's revision is used in the *Book of Cerne*, but only shows that it contains elements akin to the texts out of which the Alcuinian revision was constructed.

(2) xxvii 39 "destruebat (distruebat *Cerne*)...reaedificabat."

Here it is evident that the *Book of Cerne* agrees with A, Y and X$^{c}$ (corrector of the Corpus Ch. Coll. Cambr. cent. VII) in reading "reaedificabat."

The Alcuinian MSS. (K and V), F (Codex Fuldensis), MT, and many other codices, follow what Wordsworth and White consider to be the better reading, viz. "destruit...reaedificat."

S. MARK.

| | | |
|---|---|---|
| xiv 7 | habetis (ἕχετε) ABFGΘIKRVYZ *cl w* | habebitis CDEPHJLMMTOQTWX *Cerne* |
| xiv 13 | occurret (ἀπαντήσει) B(C)DEPH$^{1}$I*?KLMTQRTVWZ *cl w* | occurrit AGH*ΘI$^{c}$JMOXY *Cerne* |
| xiv 21 | traditur (παραδίδοται) ACGMTYZ *w Cerne* | tradetur BDEPHΘIJKMTOQRVWX? *cl* |
| xiv 24 | effunditur (ἐκχυννόμενον) AB*G$^{c}$MQY *w Cerne* | effundetur B$^{rec}$ CDEPG*HΘIJK LMTORTVWXZ |
| xiv 33 | adsumit ABCIJOTYZ* (assumit ΘKMVZ$^{2}$ *cl*) *w* | adsumpsit DEPHLMTR(G)(WX$^{2}$) *Cerne* |
| xiv 41 | traditur (παραδίδοται) ACHJMORTX$^{c}$YZ *w Cerne* | tradetur BDEPGΘIKLMTVWX* *cl* |
| xiv 42 | tradet *codd cl w Cerne* | tradit ACY |
| xiv 44 | ducite caute (ἀπάγετε ἀσφαλῶς) D(EP)HΘIM *cl w* | caute ducite AX$^{ms}$Y *Cerne*. (Other MSS. have other readings.) |
| xiv 51 | Adoliscens DKRV *Cerne* | Adulescens *w* etc. |
| xv 3 | accusabant *Codd cl w* | accussabant and accussant (4)D(EP)LR *Cerne* |
| xv 4 | rursum *cl w* etc. *Cerne* | rursus DKVZ |
| xv 4 | respondes (ἀποκρίνῃ) BCDEPGH$^{1}$ΘIJKMMTQRW *cl w* | respondis A(H*)LOTXYZ *Cerne* |
| xv 15 | tradidit iesum + eis (K)VZ | *om* eis *cl w* etc. *Cerne* |
| xv 16 | in atrium (ἔσω τῆς αὐλῆς) ADEP*GHΘMOXY *cl w Cerne* | intro in atrium BCEP$^{ms}$IJK LMTQRTVWZ |
| xv 18 | haue ADEPMQRYZ(BCJOTX) *w Cerne* | aue GHΘIKLMTVW *cl* |
| xv 23 | murratum *w Cerne* | myrratum DKV(W) |
| xv 27 | duos EPIKLMTRTVWZ *cl w* | duo ABCGHΘJMOQXY *Cerne* |
| xv 29 | uah ΘKVZ(W) *cl* | ua *w* etc. *Cerne* |
| xv 38 | sursum ABCEP$^{ms}$GH*I(J)MRXY *w* (*Cerne*$^{1}$) | a summo DEP*H$^{1}$ΘKLMTOQTVWZ *cl Cerne** ? |

xv 42 parasceue *cl w* etc. parascheue CKVZ *Cerne*
xv 43 petiit (ᾐτήσατο) CDH[1]ΘIKTVWXZ* *cl w* petit AB𝔓GH*JLMMTOQRYZ[c] *Cerne*
xvi 3 reuoluet (ἀποκυλίσει) ABCD*HΘKMVWY *cl w* reuoluit D[c]𝔓GIJLMTOQR(T)XZ *Cerne*
xvi 14 uiderant *codd cl w Cerne* uiderunt KMTOVZ*
xvi 14 "non crediderant" with the prefix "et nuntiantibus illis" (B)MTO(X*)Z(LQ) *Cerne* B and X *om* "et," (L)Q add "nuntiantibus" to "non crediderant" resurrexisse *sine addit* AYKV etc. *cl w*

(1) xiv 44 provides us with another instance in which the *Book of Cerne*, in company with AY and the margin of X, departs from the better rendering of the Greek ἀπάγετε ἀσφαλῶς "ducite caute" in favour of "caute ducite."

(2) xvi 14 "non crediderant" with the prefix "et nuntiantibus illis."

We find here a case in which the *Book of Cerne* differs from A, Y and also from the Alcuinian MSS. KV. It follows however MT (which is a probable basis of the Alcuinian text, see remarks on Mt. xxvi. 75 p. 228), O (Codex Euang. Oxon. VIIth century) and X, and Celtic MSS.

The evidence in this instance, though it may raise a question of interest to the biblical scholar, is quite neutral. It is significant however that the *Book of Cerne* should contain the above peculiar and aberrant element found in an earlier text but not taken up in Alcuin's. It is to be noted as one of the most characteristic readings in the Gospel text of the *Book of Cerne*.

## S. Luke.

xxii 10 sequemini E𝔓KQRV *Cerne* sequimini *cl w* etc.
xxii 11 dicit (λέγει) *cl w* etc. *Cerne* dicet AFMTY
xxii 20 qui pro uobis CDIJKORTVWZ *cl w* quod pro uobis AB𝔉E𝔓GHΘMMTQXY *Cerne*
xxii 20 fundetur (ἐκχυννόμενον) A𝔉EHΘIJKMTR(VW)YZ(DGQ)(X*) *cl w* funditur (B)C𝔓MOT *Cerne*
xxii 22 tradetur (against the Greek) *codd plur cl w Cerne* traditur (παραδίδοται) GMTZ
xxii 37 iniustis (ἀνόμων) *codd plur w Cerne* iniquis 𝔓KOVWX*Z *cl*
xxii 43 et factus in agonia prolixius orabat (καὶ γενόμενος ἐν ἀγωνίᾳ ἐκτενέστερον προσηύχετο) (C)GM(W)Z *cl w* et factus est in agonia et prolixius orabat AB𝔉𝔓FHJK(MT)O Q(R)VXY *Cerne*
xxii 61 dixit (εἶπεν) AB𝔉CD𝔓JOQRTXY *w* dixerat EGHΘIKMMTVWZ *cl Cerne*
xxii 68 non respondebitis (οὐ μὴ ἀποκριθῆτε) *codd plur cl w Cerne* non respondetis BCDE𝔓QRT cf. also dimittetis (ἢ ἀπολύσητε) *cl w Cerne*
xxiii 7 hierusolymis BK *Cerne* hierosolymis *w* etc
xxiii 14 inueni (εὗρον) *codd plur cl w* inuenio 𝔉DEGMRWX *Cerne*
xxiii 15 nam remisi uos ad illum AB𝔉C(D)𝔓FH[rec]IJKMMTO[mar](RTVWXY)Z *cl w Cerne* nam remisi illum ad uos E(H*ΘO*)
xxiii 22 inuenio (εὑρίσκω) 𝔉CDE𝔓HIJKMMTOQRTVWXZ *cl w Cerne* inueni ABGΘY (εὗρον)
xxiii 30 cadite DFHΘJMMTOQRVWXZ *cl w* cadete AB𝔉CE𝔓GIKTY *Cerne*
xxiii 41 recipimus (ἀπολαμβάνομεν) *codd plur cl w Cerne* recepimus (ἀπελάβομεν) AFI*XY *S*
xxiii 54 parascheue KZ[c] *Cerne* parasceues A*BGΘIJMOWX* *cl w*
xxiv 1 parauerant *codd plur cl w* parauerunt DGMTQRXY *Cerne*
xxiv 4 iuxta KOVZ *Cerne* secus *cl w* etc.
xxiv 6 surrexit (ἠγέρθη) *codd plur cl w* resurrexit ACIMOXY *S Cerne*
xxiv 10 Magdalena K and *Cerne*; Magdalenae 𝔉CE𝔓IJMTRYZ(Θ) Magdalene *cl w* etc
xxiv 16 eorum A𝔉E𝔓FHMMTQX*Y *w Cerne* illorum CGΘIJKORTVWX[1]Z *cl*
xxiv 21 dies *sine addit* ACD𝔓FGIJMRY *w Cerne* +est (B)𝔉EHΘKMTO(Q)TVWXZ *cl*
xxiv 21 redempturus *cl w* redemturus AFHTXYZ[c] *Cerne*

xxiv 27 mose AB𝔉C(X)YZ *w Cerne* moyse EHΘIJKMMO^rec QRVZ* *cl*
xxiv 30 ac (fregit) *cl w* etc. *Cerne* et 𝔉CDKQTVZ
xxiv 46 die tertia *w* etc. die tertio AY *Cerne* and *contra Felicem*
xxiv 47 hierusolyma K(E𝔓R) *Cerne* hierosolyma *w* etc.

(1) xxiv 10 Here we find *Cerne* in company with K reading "Magdalena." It may be mentioned that "Magdalena" is found in R (Mt. xxvii 56), in LR (Mt. xxvii 61) and again in R (Mt. xxviii 1).

(2) xxiv 27 "Mose."

This is a very remarkable reading in which we find the *Book of Cerne* again classing itself with AY and (X)Z (Harl. Codex of Gospels, cent. VI or VII). C (Bibl. cauensis, Spain IXth cent.) and 𝔉 also agree with the *Book of Cerne* in adopting the better spelling "Mose" as against "Moyse" found in many codices[1]. The Old Latin texts, except the very early African authorities (which are too distant to have influenced our text), always read "Moyses."

## S. John.

xviii 8 respondit iesus *cl w* respondit+eis DEGR *Cerne*
xviii 10 dexteram DE𝔓JMRT^cV *cl* and *Cerne* dextram *w* etc.
xviii 14 caiaphas AΔFMSY *w* caiphas *codd rell cl Cerne*
xviii 22 respondes CD𝔓FHΘIJKMMRVWYZ^c *cl w* respondis AB𝔉ΔEGOSTX *Cerne*
xviii 36 de mundo hoc (ἐκ τοῦ κόσμου τούτου) A𝔉ΔFGHΘMRSY *w* de hoc mundo BCDE𝔓 IJKMOTVWXZ *cl Cerne* ministri mei A𝔉CΔ𝔓FGJMRSXY *w* ministri mei+utique BDEHΘIKMOVWZ *cl Cerne*
xviii 39 consuetudo uobis *cl w* etc. *Cerne* *om* uobis DGKMVZ^c
xix 3 haue A𝔉ΔEHMM*RSXY(BC𝔓^mgOTZ) *w Cerne* aue D𝔓*GΘIJKM^cVW *cl*
alapas (ῥαπίσματα) A𝔉ΔGHΘIMSWX^cY *cl w Cerne* palmas BCDE𝔓JKMORTVX*Z
xix 11 desuper DΔHΘJKORSTV *cl Cerne* de super *w* etc. propterea *cl w* etc. propter ea A and *Cerne*
xix 13 in locum (εἰς τόπον) A𝔉ΔFGIM^cSXY *w* in loco BCDE𝔓ΘJKMORTVWZ *cl Cerne*
xix 15 dixit *w* etc. dicit CES *cl Cerne*
xix 16 et eduxerunt (καὶ ἀπήγαγον) B𝔉(C)E𝔓GIKM^cOTVWXZ *cl w* et duxerunt (καὶ ἤγαγον) ADΔHΘMSY *Cerne*
xix 18 hinc et hinc *cl w* etc. hinc et inde ΔGKSVWX^cY* *Cerne*
xix 25 magdalenae B𝔉DΔ𝔓FGΘIJMVZ* *Cerne* Magdalene *cl w*
xix 27 in sua *cl w Cerne* in suam DE(𝔓*)HΘMORZ*
xix 31 parascheue CKV *Cerne* parasceue *cl w* etc.
xix 35 eius testimonium *w* etc. testimonium eius E𝔓MOT *cl Cerne*
xix 39 murrae *w* etc. myrrae (B)?DHΘKV *Cerne*
xix 42 parascheuen K *Cerne* parasceuen *cl w* etc.
xx 1 uidet (βλέπει) *codd plur w* uidit DE𝔓HΘIJKRVW *cl Cerne*
xx 4 praecucurrit (προέδραμεν) *cl w* etc. praecurrit (D)Δ𝔓FRY *Cerne*
xx 9 sciebant (ᾔδεισαν) B𝔉𝔓^mgFGΘIJMMORWXYZ² *cl w* sciebat (ᾔδει) ACDΔE𝔓*HK STVZ* *Cerne*

[1] The agreement of the text of the *Book of Cerne* with that of 𝔉 in St Luke's Gospel seems, so far as it goes, to favour Berger's conjecture (*L'Histoire de la Vulgate*, p. 92) that this MS. was written in the North of France and not at Beneventum in the South of Italy.

| | | |
|---|---|---|
| xx 14 | uidet (θεωρεῖ) ABCΔƐP*G$^c$OSXYZ *w* | uidit ƁFDEƐP$^1$FG*HΘI(J)KMMTRTVW *cl Cerne* |
| xx 22 | insuflauit AFGMOSTXYZ *w* | insufflauit BƁFCDΔEƐPHΘIKMTRVW *cl Cerne* |
| xx 25 | fixuram (τὸν τύπον) ACΔEGΘKM$^1$VWZ$^1$ *cl w Cerne* | figuram BƁFDƐPFIM*MTO(R)SX(Y)Z* |
| xx 27 | adfer (φέρε) *codd plur w Cerne* | affer BCFHΘIKWX *cl* |
| xxi 10 | prendidistis ƐPGHIMMTVWZ *cl w* | prendistis ABƁFCFORSXY *Cerne* |
| xxi 14 | resurrexisset ACDEΘIMTRSTWX *cl w Cerne* | surrexisset BƁFƐPFGHKMOVYZ |
| xxi 17 | +et (dicit ei domine) ƁFCEƐPFGΘIKMRVWXZ *cl* (dixit) *w* | *om* et ABDHMTSTY *Cerne* |
| xxi 19 | cum hoc ƁFE(Θ)KVWZ *cl Cerne* | hoc cum *w* etc. |
| xxi 23 | ueniam CDEIK(M$^1$)MTTVWX* *cl w* | uenio ABƁFƐPFGHΘM*RSX$^c$Y *Cerne* |

(1) In one instance out of the four readings which seem to call for remark in S. John's Gospel it will be seen that the *Book of Cerne* follows the better codices in their translation of the Greek as against the less literal rendering of the Alcuinian MSS.

This instance is:

xix 3 The *Book of Cerne*, etc. have "alapas" as a translation of ῥαπίσματα in place of "palmas."

(2) xix 16 "Et duxerunt" (καὶ ἤγαγον). AYMTΔ and S agree with the *Book of Cerne* in following this reading as against "Et eduxerunt" (καὶ ἀπήγαγον), a reading which is found in the Alcuinian MSS. (KV), *cl* and many other Codices.

(3) xx 25 furnishes an interesting case in which we find A, the Alcuinian MSS. (KV), Δ (Durham Codex), Wordsworth and White, and the *Book of Cerne* all agreeing together in reading "fixuram," a more correct rendering of the Greek τὸν τύπον than "figuram," a form which many good codices including ƁFS(Y)OX and MT accept.

(4) xix 31 Here *Cerne* follows the Alcuinian MSS. in the spelling of *parascheue*, but in company with C, a Spanish MS. often found in agreement with the Celtic group.

The facts of the case seem to warrant the following conclusions:

The *Book of Cerne* contains a definitely vulgate text with few marked peculiarities. While its chief affinities are with the Celtic group, it often has at the same time the commonplace reading where these MSS. have a characteristic variant: in other words it appears to be fundamentally Celtic with corrections from a purer type of text. The evidence does not suggest that the revising hand used the Alcuinian recension; it is rather to developments of the Northumbrian texts that the somewhat slight indications point.

Mr Burkitt finds that the gospel text of 2. A. XX. is of a similar type.

## II. THE LORICA OF LODING.

The Lorica has been frequently printed before; the following is a list of the editions:—

In 1853 Mone printed it from a Darmstadt MS of the IX century (*Hymni Latini Medii Aeui*, Vol. I, 367).

In 1855 Daniel printed it from a Vienna MS (No. 11,857) of the XVI century (*Thesaurus Hymnologicus*, IV, 364).

In 1860 it was printed by Dr Whitley Stokes from the *Leabhar Breac* of the XIV century together with the Irish glosses of the MS (*Irish Glosses*, p. 133).

In 1864 Cockayne printed it from the *Book of Cerne* with the Anglo-Saxon glosses found therein (*Saxon Leechdoms*, Vol. I, Preface p. xviii).

In 1889 Mr de Gray Birch edited the Harley MS 2965 for the Hampshire Record Society The Lorica, attributed in it to Lodgen, is to be found on p. 91 of his work entitled *An Ancient MS.* Appendix C, pp. 120—128, deals with the unusual and difficult words met with in the Lorica.

In 1898 the Lorica was edited by Professors Bernard and Atkinson as an appendix to their edition of the *Irish Liber Hymnorum*, Vol. I, pp. 206—210; with a full apparatus of the readings of the different MSS. The metre of the piece is discussed, p. xxi of Vol. II, while the notes upon it will be found in the same volume, pp. 242—244. Reference is there made to an important article by Zimmer (*Nachrichten der K. Gesellschaft der Wissenschaften zu Göttingen*, 1895) introduced to their notice by Mr F. Jenkinson.

Owing to want of space it was not possible to give the readings of any other MS in the text of No. 4; and I am not in a position to add anything to what has already been written in explanation of the Lorica.

## III. ATTRIBUTIONS OF PRAYERS IN THE BOOK OF CERNE.

Eight pieces in the *Book of Cerne* are attributed to various authors, seven prayers, Nos. 6, 15, 46, 47, 48, 50 and 58, and one hymn, No. 70. Three of these pieces, Nos. 47, 48 and 58, may be dismissed without further discussion. They are all attributed to a certain Alchfrith called in No. 47 the Anchorite. So far as can at present be ascertained the *Book of Cerne* is the only place where a hermit of this name is to be found. Several cases of the occurrence of the name Ealhfrith or Alchfrith are to be found in the Rev. W. G. Searle's *Onomasticon Anglo-Saxonicum*, p. 202. The familiarity with the Roman sacramentaries which the author, whether Alchfrith or not, betrays might seem to imply that he was a priest.

No. 6 is attributed to S. Jerome in *Cerne*, in Alcuin *De Psalmorum usu Liber*, in the *Prayer Book of Charles the Bald*, and in that of *Fleury*. It stands without title in the Harl. MS 7653; and in the Royal MS 2 A XX it is simply headed "ora matutina."

No. 15 is attributed in at least five books to S. Gregory, viz. in *Cerne*, *Nunnaminster*, Harl. MS 7653, in the *Fleury Prayer Book* and among the "Preces ad adorandum crucem" in *Psalterium cum Canticis* (Tom. I, p. 538), printed by Card. Thomasius from a Vatican MS of the IX or X century: but something very similar, and in parts verbally the same, is found amongst the spurious Meditations of S. Aug. Lib. I (Migne, *P. L.* Vol. XL, col. 938).

No. 46, which I have not found elsewhere, is attributed to S. Ephrem, and it may be noted that the prayer which immediately precedes it, No. 45, which is unassigned in *Cerne* and the *Book of Nunnaminster*, is attributed to S. Ephrem in Alcuin's *Officia per Ferias* and in the *Fleury Prayer Book.*

Prayer 50 is found with differences of reading amongst the works of S. Isidore, *Synonymorum* Lib. I (Migne, *P. L.* 83, col. 841), it is also attributed to S. Isidore in Alcuin's *Officia per Ferias*; but in *Cerne* it is attributed to S. Jerome and in *Caillau's Collectio Selecta S. S. Ecclesiae Patrum* (Vol. XLI, p. 211), it is found amongst the works of S. Ephrem.

In the *Antiphonary of Bangor*, and in the *Irish Liber Hymnorum*, No. 70 is attributed to S. Hilary, an attribution which Bernard and Atkinson, the editors of the Book of Hymns, see sufficient reasons for accepting. In the *Book of Cerne* however it is attributed to SS. Jerome and Paulinus.

Two additional cases, Nos. 21 and 22, may here be considered. They are both anonymous in the *Book of Cerne*. No. 22 in Alcuin's *Officia per Ferias* and in the *Fleury Prayer Book* forms part of a prayer attributed to S. Gregory: but it is also found amongst the spurious Meditations of S. Aug. (Migne, *loc. cit.*, col. 914). No. 21, which is without attribution in the *Book of Cerne*, occurs in Alcuin as two distinct prayers. The first half "Deus gloriae...criminibus" is found, with a few additions and variations, attributed to S. Martin in the *Officia per Ferias* and in the *Fleury Prayer Book*. The second half of 21 "Digneris mihi domine...retributionem" also appears in Alcuin *loc. cit.* as a prayer of S. Benedict and in the *Fleury* Book as a prayer of S. Ambrose.

Other examples might be given; but enough has perhaps been said to show that little reliance can be placed upon the attributions found in these early prayer books.

## IV. THE APOCRYPHAL CITATIONS.

The interest of the subject makes it desirable to direct attention to the few apocryphal pieces in the *Book of Cerne*. This Note does little more than bring together the references scattered throughout the volume to prayers based upon apocryphal sources.

No. 61 entitled *Item alia oratio* and commencing "Tunc beatus Johannes" is found in Fabricius, *Cod. Apocr. Nov. Test.* Tom. II, "Apostolicae Historiae de S. Johanne," Lib. V, 576, 7 (Hamburg, 1703). It is found also in the *Durham Ritual* ed. Surtees Society, and in the *Irish Liber Hymnorum*, I, 91.

No. 62 is entitled *Oratio sanct(a) Petri Apostoli.* The passage "Et cum haec...potui" (see p. 158, line 10) is found in *Passio Petri et Pauli* (R. A. Lipsius, *Acta Apostolorum Apocrypha*, p. 173).

No. 66 is entitled *Oratio ad sanctum Andream Apostolum* (commencing "Salue sancta crux"). It is taken, with a few variants, from the *Passio S. Andreae* (Lipomani or Surius, *Vitae SS.* Nov. 30), recently edited by Max Bonnet *Acta Apost. Apocr.* II i, cf. pp. 24—25 (1898); Fabricius also cites the passage with an omission (*op. cit.* p. 511).

Pp. 196—198 are occupied by an apocryphal Descensus ad Inferna. I have not been able to find these identical pieces anywhere else, but prayers and dialogues similar in character are to be found in Fabricius, *Cod. pseud. Vet. Test.* Vol. I, "Psalmus Proto-parentum" (cf. also Pitra, *Analecta Sacra*, Tom. I, Paris 1876, "Adami Planctus").

On page 113, line 14, occur the words: "Te rogo sancte Michahel archangelus *qui ad animas suscipiendas accepisti potestatem*"; and on page 152, line 13, "Sanctus Michahel archangelus domini nostri iesu christi *qui uenisti in adiutorium populo dei*." Some apocryphal documents hitherto untraced doubtless underlie the ideas expressed in the italicized words, for they are found in the Breviary Office, September 29. Though quoted they are not traced back beyond the Breviary in Wetzer und Welte's *Kirchenlexikon*, VIII, ed. 1897, in the article "Michael."

## V. LITURGICAL NOTE. By Edmund Bishop.

The object of this "Note" is to enquire whether the prayers contained in the *Book of Cerne* afford evidence of familiarity on the part of the writers with the Early Latin liturgical documents, and to ascertain with which particular books, or with which group or groups, of such books the writers may have been particularly conversant. That such enquiry is to me a possible task is first of all due to the Editor, Dom Kuypers, who placed in my hands a complete concordance to the *Book of Cerne* (other than the scriptural portions) compiled by him and verified by Dom Birt.

Such being the object it is necessary to premise that the investigation of the liturgical "sources" of prayers of private devotion, such as are found in *Cerne*, must proceed on considerations distinct from those determining the investigation of the sources of a mediaeval chronicle, or even of a formal Sacramentary. It is true that in a prayer a text, or fragment of text, may sometimes be copied verbally from a liturgy, just as the text of an earlier chronicler is borrowed by a later one. But, even so, the case of liturgical borrowing is complicated by that "manie sans cesse de retoucher à la Liturgie" with which Dom Guéranger somewhere reproaches his fellow-countrymen of modern times. In that earlier period which alone is in question here, this particular "mania," in full force, was a general characteristic. Moreover the mode of quoting and adopting is different: the mediaeval annalist or chronicler is found to copy the passages of the earlier writer just as they stand in the book lying open before him; in the case of the composer of a prayer for private use, the familiar words of a Liturgy are recalled by memory as they are held in the heart; they are used almost unconsciously, and the original is modified or its thought adapted under stress of the current of personal feeling at the moment. The English Bible, or the Book of Common Prayer, is an example which may appeal to experience; at times the old familiar phraseology asserts itself with, as it were, a tyrannous force over the writer's or the speaker's mind, and in certain conjunctures even a single word reveals to reader or to hearer the source of inspiration. It is also more difficult to refer with certainty the words of private devotions, like those in *Cerne*, to the inspiration of liturgical texts, than it is to identify their source in Holy Scripture. In the latter case, in spite of different versions, it may be said with substantial truth that the reference is to the fixed text of a definite volume; in the case of Liturgies such as the earliest extant Western books, where different prayers repeat the same thought in varied forms, according to the fancy of successive operators in style exercised at any stage of successive revisions, it is easy to go astray in the assignment or suggestion of "sources." In any particular case there may be the largest room for reasonable difference of opinion. The best promise of arriving at a sound judgement in dealing with individual instances, lies in taking account of external circumstances, of historical, sometimes even political, connexions, which may recommend a case of borrowing as antecedently probable rather from this quarter than from that; and, further, in the confirmation which may be derived on ascertaining whether particular forms of expression, or even a single word, some special synonym, may not characterise a definite liturgical group. But perhaps the best security for such right judgement will be found to lie in the conviction that, after the best efforts, the results in any particular case are to be looked on as only tentative; and that assurance we are on the right track is to be allowed to grow only on finding that in case after case the results consistently point in a given direction.

In regard to the use actually made by the writer of any prayer in *Cerne* of any particular one of the books of early Western Liturgy now extant, another consideration has to be borne in mind. If, for instance, affinity can be shewn between a prayer in *Cerne* and a mass in (say) the *Missale Gothicum*—the most important, or considerable, of the Gallican mass-books—it is not to be straightway concluded that a copy of the mass-book which we call by that name was known to the writer of the prayer; the coincidence may mean no more than that this particular mass (or it might even be, this particular prayer) of the *M. Goth.* was known to him, but in what

surroundings, in what sort of collection, whether Gallican, Irish, or what not, it may be impossible now to say. At this point a further consideration comes into play. Taking the early "Roman" and "Gallican" books which are in our hands, a distinction is to be drawn between the two classes. Though each book of the latter class contains more or less matter common to others, no one book can be taken as representing a norm of Gallican mass-book; moreover, I believe that there is nothing which will enable the investigator, after however patient an examination of the extant texts, to discover behind their variations, and to reconstruct, a fixed standard Gallican mass-book that has been lost. I believe indeed that no such standard book ever existed in Frankish lands until Charles the Great introduced the *Gregorianum*; and that there was in France the same sense of liturgical freedom under the Merovingian kings, in the seventh and eighth centuries, as in the seventeenth and eighteenth under Louis XIV and Louis XV. All this was in accordance not merely with the dictates of external circumstances, but much more with the very nature of the Franco-Gallic people itself. The case is different when we turn to the Roman books. Although in the earliest type of *Gelasianum* known to us (the Vatican manuscript edited by Tommasi, and lately, with elaborate and convenient apparatus, by H. A. Wilson) the order of the Roman original is disturbed and its contents are dismembered by the intrusion of foreign (*e.g.* Gallican) elements[1], while the later (or eighth century) recension—a Franco-Gallic work—is in its various manuscripts revised and brought up to date by excisions, and remodellings, with additions and renewal mostly by aid of the *Gregorianum*, still no one can fail to recognize that behind all the extant manuscripts of the *Gelasianum*[2] there stands a fixed, regular, and ordered book, which has been mediately or immediately the basis of every form extant, and is the original *Gelasianum* once in use in Rome[3]. There is no need to say that this is also true of the *Gregorianum* in its various forms; though in the case of the *Gregorianum* we have easier and more certain means of recognizing the genuine original. That all this, again, should be so; that, when codification of the accumulated mass of variables had come to be the order of the day, the Roman liturgical documents should be thus ordered and fixed so as to present a single standard book for general use and observance, is as natural a liturgical phenomenon in the case of Rome as the opposite is natural in the case of the Frankish lands.

Although I believe that the contrast thus drawn is true, and that this truth is borne out by the experience of the early, the middle and the modern periods of history alike, still that the notion must not be pressed home with absolute rigidity is evident from the case of the Stowe Missal. The composition of this book on the face of it might well induce us to believe it to be a *unicum*, a personal production rather than a single copy of a book in more or less general use. Yet (apart from the fact that the backbone of its normal mass is identical with the normal mass in the Bobbio Missal) we know that George Witzel—one of that *corona fratrum* in liturgical pioneering, with Cassander, Hittorp, Pamel, Cochlaeus and the rest, to whom justice has never been done by those who have come after them and followed in their wake—knew and used another copy which he found in that great storehouse of antiquity, the still intact Fulda Library. From the variants

[1] By "Gallican" I here mean compositions by Franco-Gallic hands, though these may sometimes carefully follow genuine Roman models.

[2] I make a reserve of the sacramentary of Gellone which I have not been able up to this time to examine in detail; though I am not clear whether it will be found to belong as a whole to either class of the Gelasian manuscripts.

[3] The *Leonianum* is not mentioned in the text for the obvious reason that as a book it is clearly not designed for ordinary and practical use. But it is well to observe that the single extant (Verona) manuscript is not to be regarded as having been a *unicum*. It is evident from its use in other mass-books that this collection must in the seventh century have been widely spread beyond the bounds of Italy; though perhaps no other manuscript embraced all the contents of the one which now exists; for I cannot as yet advised persuade myself that this latter does not contain materials added after, even a long time after, the collection first left Rome. I refer in particular to the extraordinary series of "personal" prefaces so well known to every one who has studied the book.

afforded by Witzel's extracts[1] it is certain that the Fulda copy could not have been the manuscript now preserved in the Library of the Royal Irish Academy.

If I have said so much it is only to strike a note as to the need of extreme caution in conclusions on early liturgy. Liturgical science, where the earlier periods are in question, is a region not merely full of pitfalls and precipices, but one where every path is as sliddery and "difficult" as the proverbial "via colubri super petram." But if I am to express an opinion on the subject, I should be disposed to say that the difficulty at the present time does not lie so much here as in the ease with which theory has been allowed to outrun the accurate investigation, or knowledge, of facts. As examples of what I mean, I mention but three cases.

(1) The "origin" of the Gallican rite is settled, and the settlement is accepted without demur, on *à priori* considerations, without examination of the texts and with curious neglect of the most important member of the group, the Mozarabic texts; this remark holds good of the adherents of both the "Milanese" and the "Roman" views. Yet long ago G. H. Forbes (*facile princeps* to my mind among those who have dealt with Western Liturgy in the last century) said his word of warning on the Mozarabic, after a patient examination, such as no one else in our days has given to the subject; whilst Ceriani, an authority still more weighty on his own ground, contests (as I believe rightly) the assumption which constitutes the very basis of the "Milanese" theory, viz. that the Ambrosian rite is "Gallican."

(2) Again, the missal called the "Gregorian" Sacramentary (or "Sacramentary of Hadrian" if that name be preferred) is a document which is the very corner-stone of Western Liturgy, a document with which even the tyro is supposed to be acquainted. Yet up to this day—the books published up to this year 1901 witness to the fact—liturgists, the authorities on the subject, do not know what the "Gregorian Sacramentary" really is, although the means of acquiring this knowledge has lain ready at hand.

(3) The manner in which the Ambrosian mass is misrepresented in the books commonly used (Pamelius, Daniel, Hammond), is explained by Ceriani in his *Notitia Liturgiae Ambrosianae* (Mediolani, Giovenola, 1895), to which (pp. 20—29) the reader is referred.

In no other department of learning at this time of day could such a phenomenon as is presented by the actual condition of the study be paralleled. So discouraging seems the outlook that I should not attempt even this "Note," but for the request of a friend and the conviction of the primary value of the somewhat unpromising looking documents contained in the *Book of Cerne* not only for the religious history of our own country, but also, ultimately, for the history of religion on the Continent. And my reluctance is the greater inasmuch as in the few preliminary words on the liturgical documents to be chiefly used, I have been, or at least shall seem to be, dogmatic in the expression of the conclusions at which I have arrived concerning some of them. But I trust the reader will believe that these conclusions have not been formed without care as to minute textual details, and an endeavour (how imperfect I know) to realize the condition, mental and religious, of the races that occupied Western Europe in the sixth, seventh and eighth centuries.

The abbreviations commonly used throughout the "Note" are to be understood as follows:

(1) *Ant. of Bangor*="The Antiphonary of Bangor," ed. F. E. Warren, Part II (Publications of Henry Bradshaw Society, Vol. x); cited by the number there given to each item.

(2) *Bobiens.*=The missal published by Mabillon, *Mus. Ital.* I, and reprinted by Muratori, *Lit. Rom. Vet.* II, under the title "Sacramentarium Gallicanum"; by J. M. Neale and G. H. Forbes in *Ancient Liturgies of the Gallican Church* under the title "Missale Vesontionense"; more conveniently called by Duchesne "Missel de Bobbio"; cited according to Mabillon's pages given in the margin of Neale and Forbes.

[1] *Exercitamenta syncerae pietatis...per Georgium Vuicelium seniorem edita* (Moguntiae, apud Franciscum Behem, 1555), sign. P, P ij, P iij.

(3) *Franc.* = The "Missale Francorum"; cited according to Mabillon's pages of his *de Liturgia Gallicana*; the edition used is the reprint, Paris, 1729.

(4) *Gall.* = The "Missale Gallicanum"; in Neale and Forbes, but cited according to Mabillon's pages given in the margin.

(5) *Gelas.* = The "Gelasianum," viz. the earlier recension contained in the Vatican MS., ed. H. A. Wilson (Oxford 1894); cited by book and section; where the section is long, also by col. of Muratori given in margin. By the "eighth century recension of Gelas.," occasionally adduced, is meant the revision contained in Wilson's MSS R and S; for the contents of which see his pp. 317—371, and for the text see Gerbert as there referred to. Portions of a third copy are now accessible in the fragments of the Rheims Sacramentary of Godelgaudus used by Ménard, which have been printed by U. Chevalier, in his *Bibliothèque Liturgique* VII, p. 305 seqq.

(6) *Goth.* = The "Missale Gothicum"; in Neale and Forbes, but cited according to the pages of Mabillon's *de Lit. Gall.* given in the margin.

(7) *Greg.* = The "Gregorianum." The assertions made in regard to this book by earlier writers make it necessary that I should be both definite and positive on the subject, whilst at the same time I must ask the reader to take my assertions at this point on trust. That this should be so is due to the fact that I did not deal with the question immediately after the appearance of the second edition of Duchesne's *Origines du Culte Chrétien* (1898) in which I had hoped the necessary corrections would have been made. "Nothing is more easy than to distinguish in the Gregorian manuscripts what represents the copy sent by Hadrian to Charlemagne," wrote Duchesne in 1889, repeated in 1898 (*Origines*, pp. 115—116); yet nothing is more clear than that he has failed to do so. Whilst nowhere defining (so far as I see) how much of the "edition of Muratori t. II" "represents the copy sent by Hadrian to Charlemagne," it is evident from what follows, pp. 116—117, that he considered the "sacramentaire d'Hadrien," as he terms it, to be comprised in Muratori II coll. 1—138. From the Rev. H. A. Wilson's edition of the *Gelasianum* it might be hard to say what view he really entertained as to the *Gregorianum* and its Supplement, though he expresses himself more clearly in the second portion of the Introduction, p. lii seqq., which is subsequent to the appearance of the article on the *Gelasianum* in the *Historisches Jahrbuch* XIV (April 1893). In his edition of the *Missal of Robert of Jumièges* (1896) p. xli Mr Wilson describes the "sacramentaire d'Hadrien" as extending "in Muratori's edition from col. 1 to col. 138" and adds that "the supplementary matter compiled by Alcuin is to be regarded as represented by col. 143 to col. 290."

The real facts of the case are as follows. The "sacramentaire d'Hadrien" (which I hereafter call the *Gregorianum* instead of designating it by a name which cannot be correct) comprises in Muratori's edition coll. 1—138, 241—272 and 357—361; the Carolingian Supplement certainly includes coll. 139—240. How much of the body of prefaces and benedictions printed by Muratori from his two MSS (coll. 273—356, 362—380) was comprised by the compiler of the Supplement in his work is, at all events at present, doubtful. The real *Gregorianum* is therefore found in fact to contain the formulae for "les solennités privées, comme le mariage" &c., and masses for "les nécessités privées," the absence of which seems to have led Mgr Duchesne to conclude that the *Gregorianum* was not the mass-book of Rome but the mass-book of the Pope (*Origines* p. 117)[1].

[1] When it has been ascertained that fixed masses "for ordinary Sundays such as those after Epiphany and after Pentecost" (Wilson, *The Gelasian Sacramentary* p. liv) were viewed in Rome as necessary constituents of the missal at the date when the *Gregorianum* was put forth, it will be time to consider the bearing of this fact on the general question of the integrity, or sufficiency, of that book as sent by Hadrian to Charles. I presume that the "Orationes quotidianae" coll. 251—258, and the "Orationes pro peccatis" coll. 246—251, are mass collects, and are therefore not to be overlooked in this connexion. Moreover, if we may judge from the evidence, the sets of fixed masses for Sundays after Epiphany and Pentecost seem to owe their origin to the unknown Frankish reviser of the *Gelasianum* in the eighth century.

All the difficulties have arisen from very simple causes, as follows. First, the printer of Muratori somehow misnumbered his pages in vol. II and accordingly bound them up wrongly; the present paging 241—272 should have been 139—170, whilst 139—240 should have been 171—272. Secondly, Muratori's edition is printed from two MSS of the Vatican Library, his text being a print of a MS called by him "Vaticanus 335," whilst the second, an Ottoboni MS, is used only for variants. Unhappily Muratori gave a wrong number to the MS from which the text of the Sacramentary is printed; "Vatic. 335" when called for proved to be quite a different manuscript and Muratori's Sacramentary seems to have been given up for lost, no one thinking apparently of asking for it under its true number (given by Domenico Giorgi) until I did so myself: the mistake was peculiarly unfortunate in view of the extraordinary error in Muratori's volume explained above. As an aggravation of mishaps it seems to have escaped notice that the numbered items of the Carolingian compiler's list of contents (coll. 139—142) of his Supplement are exhausted with col. 239, the items of the succeeding pages being, like those of coll. 1—138, unnumbered.

(8) *Irish Liber Hymnorum*, ed. Bernard and Atkinson, Vol. I (Publ. of Henry Bradshaw Soc. Vol. XIII); cited by page and line.

(9) *Leon.*=The "Leonianum," ed. C. L. Feltoe (Cambridge 1896); cited by page and line.

(10) *Moz.*=The Mozarabic Missal as reprinted by Lesley (Romae 1755); cited by page and line.

(11) *Richenov.*=The Gallican masses first edited by Mone in 1850, from a Reichenau MS (*Lateinische und Griechische Messen*, pp. 15—38), and reprinted under the title "Missale Richenoviense" with a "conjectural emendation" of the text in the "usual orthography" in Neale and Forbes; cited according to their pages, with the number of the mass.

(12) *Stowe*=The "Stowe Missal"; both editions are cited: "W."=that of the Rev. F. E. Warren, in his *Liturgy and Ritual of the Celtic Church* (Oxford 1881) pp. 207—248, the only print of the entire manuscript; "M."=the Rev. Dr MacCarthy's in *Transactions of the Royal Irish Academy*, Vol. XXVII (No. VI, Dublin 1886) pp. 192—232, comprising the masses only. The latter is the only edition that can be safely used for critical purposes.

(13) *Suppl. Greg.*=The Carolingian Supplement to the *Gregorianum*, in Muratori, *Lit. Rom. Vet.* II coll. 139—240. Muratori gives, coll. 273—290, the prefaces contained in his Vat. MS and, coll. 291—356, those in his Ottoboni MS. It is impossible to view both collections as the work of the compiler; and it is uncertain for the present at least whether either can be so regarded. For this reason among others I have almost entirely refrained from making use of the prefaces, although the presence of any particular preface in both collections raises a presumption in its favour. The same remarks apply to the Benedictions coll. 362—380.

(14) The Gallican fragments printed by Mai and Bunsen, where used, have their proper references; the others afforded nothing for my purpose. The various Irish fragments in the handy collection of Warren, *Liturgy and Ritual*, p. 151 seqq., are referred to under the abbreviation "W."

The documents in the foregoing list fall into three groups: (*a*) the Gotho-Gallican, represented by 10, 11, 4, 6, 3 (and 14); (*b*) the Roman, by 9, 5, 7; (*c*) the Irish, by 2, 12, 1, 8 (and 14). *Suppl. Greg.* (No. 13) stands apart, between the past represented by the other documents, and the future development of which it was the herald. Were it not that it contains a certain proportion of earlier material which seems to be nowhere else preserved, or to be nowhere else in print, it might, viewing the case strictly, have been ignored; for it was compiled, as I conceive, at a date (viz. in the very last years of the eighth century) when the whole cycle of prayers represented by *Cerne* was complete, and when they were becoming, or had already become, out of fashion, and were no longer in accord with the taste of the age.

For clearness of the issue and to avoid complicating and confusing it by the intrusion of later elements to which the contents of *Cerne* stand as source, not derivative, the liturgical illustrations of the prayers in *Cerne* are drawn from such liturgical books only as are of a date earlier than, or contemporaneous with, the prayers to be investigated. As regards the date of Nos. 1—6, 9 and 11, the age of the manuscripts themselves affords sufficient assurance. No. 10, the Mozarabic, presents difficulties; we have no security that the text, which was printed solely for practical use, is that of the manuscripts; a comparison of the print with portions of the Silos MSS at the British Museum made many years ago shewed considerable differences; and again we have no assurance that the manuscripts, the earliest of which are not older than the tenth century, rendered the unadulterated Gothic text of the seventh; rather the contrary. Still, study of the printed text in connexion with the earliest manuscripts of Western Liturgy has convinced me that we have in that text (thanks on the one hand to the patriotic desire of the Goths of Spain for ritual uniformity, and on the other to their fecundity in liturgical composition) a sufficiently good and safe representative for working purposes of the missal in general use in Spain in the seventh (and, as I suspect, also in the sixth) century.

It will be observed that I assign the Bobbio Missal to the group of Irish documents; and I do so unhesitatingly. A detailed study of the book itself in connection with the body of extant Irish liturgical remains brings home this conclusion to me with force. I am disposed to say that in the Bobbio Missal we have an example of the kind of book in vogue in the second age of the Irish Saints who whilst they had "Unum Caput Dominum nostrum," yet "diversas missas celebrabant[1]." To speak more accurately perhaps, I should say in the immediately succeeding age when, though the Irish "diversas missas habebant," yet a fusion had been effected in their mass-books. In the Bobbio Missal we have a combination of elements, Roman, Gallican, Mozarabic[2], and withal (I speak here especially of the later section of the book, Mabillon, *Mus. Ital.* I, p. 354 onwards) those notes of "style" which in their combination and peculiar emphasis I believe may be recognized as specifically Irish. Throughout this "Note" I speak of the "Irish" only, and of "Irish" (not "Celtic") liturgical or devotional forms. Whatever be the case in other branches of learning, the remarks of Dr Whitley Stokes in a letter which appeared in the *Academy* of 28 July 1888 on the subject of the "Celtic Church" apply in their full force to the subject of Liturgy; it may be added, too, that compared with the Irish, the other "Celtic" liturgical remains are infinitesimal.

So far as the Roman books are concerned, as bearing on the origin and date of the prayers in the *Book of Cerne*, it is necessary that I should be explicit as to two of them, the *Gelasianum* and the *Gregorianum*. Examination of the question has confirmed me in the view that the *Gelasianum* (which, of course, we possess only in a Gallicanized form) is, as its traditional name implies, the mass-book of the Roman Church in the sixth century; the *Gregorianum*, the mass-book, and the only mass-book, in use in that Church from the end of the sixth century when it superseded the earlier book. From that date the history of the *Gelasianum* as a book in actual use lies in the Frankish lands and not in Rome.

The Ambrosian mass-book is not ordinarily adduced in this "Note," for the reason (among others) that even in its earliest extant form, the Biasca MS printed by Ceriani, it is but rarely practically useful for the present purpose. I have refrained also, for reasons which it would take too much space to explain here, from further encumbering these pages with references to the

[1] Haddan and Stubbs, *Councils* II 293. Notwithstanding the depreciatory terms in which Zimmer from his point of view speaks of the "Catalogus Sanctorum Hiberniae" in his article on the "Celtic Church" (*Realencyklopädie f. prot. Theologie*, ed. 3, X 209, 224), I believe its liturgical notices to be substantially correct.

[2] Of course this word is used here improperly; the word should be Gothic, or Visigothic; but through the happy knack of that confusion which seems to be a particular inheritance of the liturgist, the chief "Gallican" missal has had appropriated to it the specific title *Gothicum*.

very interesting "Libellus orationum Gothico-Hispanus" printed by G. Bianchini, which is adduced only on a few occasions. I hope to deal with it elsewhere.

In regard to the detail which forms the body of the "Note," it is generally a mere marshalling of a series of extracts or references. Thus the value of the examples collected often lies not so much in the *presence* in a given liturgy or group of liturgies of an expression or term found in *Cerne*, as in its *absence*. It is obvious how prejudicial to the result is an oversight; but the work so far done will certainly make correction easy where I have failed. I however trust that in no case will such correction be needed as would affect the result, and still less the validity of the general observations with which the "Note" concludes. The items noticed seemed to me to possess a real significance for the understanding or criticism of *Cerne*. Many others on careful examination were found not to throw light on the questions involved; whilst a discussion of others such as "gratias *referre*," or "preces *fundere*," might be in place in an examination of the mass-books, but, from considerations of space, not here. I have allowed myself, however, to include one of these more lengthy items (No. 69) for the reason (among others) that as I have repeatedly expressed an opinion that this or that feature of a Roman Sacramentary is "Gallican" and *vice versa*, the enquirer has a right to expect some evidence in an individual case that such an assertion is not made *à la légère*.

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(**1**) Prayer I, p. 80. 15—17: Atque in *amoenitatem paradisi* perducere ac ibi locare in requie beatorum spirituum.

Pr. XXIX, p. 126. 17—19: Ut suscipiant animam meam in nouissimo die et perducant eam ad *amoenitatem paradisi*.

I do not find "amoenitas paradisi" in the Gallican books; nor in *Leon.* (but: "paradisi felicitas" p. 23. 29, 150. 25, 151. 25), *Gelas.*, or *Greg.* ("paradisi felicitas" c. 89 from *Leon.* 23. 29); nor in *Bobiens.*, *Stowe*, or other Irish liturgical remains.—On the other hand the expression is common in *Moz.*: atque in amenitate paradisi jocundaturos inducere p. 11. 75; fruatur paradisi amenitate 458. 50; ac paradisi tui amenitate eum jubeas confoveri 459. 60—61; illum paradisi amenitate confoveat 461. 101—2 cf. 464. 96—97; cum omnibus sanctis illi glorientur in paradisi amenitate 464. 23—24. Kindred expressions in *Moz.*: ad beate sedis amenitatem tendentem p. 25. 96—7; defunctorum anime amenitate foveantur in dulcedine beatudinis 99. 71—72; eterne quietis amenitatibus refove 122. 94; eos (*sc.* fidel. defunct.) amenitate simul et muneris jocunditate sustolle 203. 30—31; (conferat) defunctis amenitatis eterne quietem 383. 87—88.—It occurs once in *Suppl. Greg.*: (animam famuli tui) collocare inter agmina sanctorum tuorum digneris.... et paradisi amoenitate confoveri jubeas c. 215; the prayer in *Suppl. Greg.* from which this extract is taken appears as a "post nomina" prayer in *Moz.* 459. 52—62.
See No. 7 "paradisi suavitas."

(**2**) Pr. I, p. 81. 4—6: *cherubin atque seraphin* intercedite pro me qui cotidie, ante thronum gloriae, *laudes aeterno* deo sine fine *concinnant* dicentes Sanctus Sanctus.

*Moz.*: Tibi cherubin ac seraphin senarum volatus stridore alarum eterne laudis trigemina concinentes incessabili voce canticum laudis exsolvunt ita dicentes, Sanctus, etc. p. 74. 30—34; cum cherubin hymnum cantici novi concinnunt laudantes atque dicentes, Sanctus, etc. 12. 43—44 (cf. "Tibi canticum novum sine cessatione concinunt angeli" *Lamentatio S. Ambrosii* in *Irish Liber Hymnorum* I, 141. 137).—*Gelas.*: angelicae concinunt potestates hymnum gloriae tuae sine fine dicentes, Sanctus, etc. I 45[1] (cf. *Greg.* c. 90, 91 "gloriae tuae concinunt").—*Bobiens.*: laudes tibi cum angelis concinunt dicentes Sanctus p. 351.

[1] So in *Gall.* 365, *Bobiens.* 326; and (with the substitution of "supernae" for "angelicae") also in *Goth.* 208, 258, *Gall.* 370, *Bobiens.* 297.

(**3**) Pr. I, p. 81. 4—5: ante *thronum gloriae.*

*ἐπὶ θρόνου δόξης* (Matt. xix 28 and xxv 31) is rendered "in sede majestatis suae" and "super sedem majestatis suae" in both Old Latin and Vulg. (cf. *Cerne* Pr. xxv, p. 123. 17—18 and Pr. XLIX, p. 147. 16).—Sabatier's MS Corb. 1 ($ff_1$) reads in the former passage "in throno gloriae suae."—St Leo, serm. IX (ed. Ball.), rendering Matt. xxv 31, has "Veniet in majestatis suae gloria," and serm. X "Cum autem venerit Filius hominis in majestate sua et sederit in throno gloriae suae."—*Gelas.* I 89: "respice propitius de throno gloriae tuae"; but I 89 seems to me a Gallican not a Roman formula.

(**4**) Pr. I, p. 82. 16—18: *quorum omnium* quaesumus *meritis precibusque concede ut in omnibus protectionis tuae muniamur auxilio.*

See footnote *in loc.* The Gelasian form ("et omnium sanctorum tuorum quorum meritis precibusque concedas ut in omnibus protectionis tuae muniamur auxilio") is repeated in *Greg.* c. 3, *Biasca MS* p. 171, *Franc.* p. 327, *Stowe* W. p. 236, M. p. 212, and (with an interpolation) *Bobiens.* p. 280.—The Roman Canon Actionis is not contained in *Goth.* and *Gall.*

(**5**) Pr. III, p. 84. 7—8 (repeated Pr. LII, p. 151. 21—152. 1): sed ad *indulgentiam* peruenire merear omnium *criminum* ad quorum contaminationes etc.

Supplication for "indulgentia criminum" or "criminis," whether on behalf of the living or the dead, is common in *Moz.*: 43. 64—65, 82. 105, 97. 88, 148. 70, 171. 24—25, 192. 93, 197. 5, 248. 45, 290. 7—8, 376. 37, 409. 4—5, 419. 22, 446. 13, 454. 99, 461. 105; cf. 461. 43 Deus... indultor omnium criminum.—*Goth.*: Per cujus natiuitatem indulgentia criminum conceditur p. 189; nobisque indignis...criminum indulgentiam placatus concedis p. 261 (Missa in Inventione S. Crucis).—*Bobiens.* p. 289 as *Goth.* p. 189.—I have not been able to find the expression in the three Roman books *Leon.*, *Gelas.*, *Greg.* From Can. 7 of the Fourth Council of Toledo (633) it would appear that "indulgentia criminum" had become a technical term for one of the three elements of the service for Good Friday in Spain (in *Moz.* 167. 24 entitled "pro indulgentia"): viz. the "preaching" of the passion (see *Liber comicus* ed. Morin, pp. 162—169); the "indulgentia criminum" (see *Moz.* 171. 22—172. 51); and the "mysterium crucis," the prayer of which, as will be seen No. 28 *infra*, is incorporated in prayer XIX of *Cerne.*

(**6**) Pr. III, p. 84. 12 (repeated Pr. LII, p. 152. 5): ad *perennis* paradisi peruenire suauitatem.

Pr. XVI, p. 107. 18—19: Ubi poculum purum uitae *perennis* plenum.

Pr. XXX, p. 128. 4 (repeated Pr. LXIX, p. 164. 4): et tenebras cordis mei lumine tuae claritatis inlustra *perenne.*

The earliest extant formula for communion in Irish liturgical documents reads: "Hoc...sumite vobis in vitam perennem" *Ant. of Bangor* II, No. 112; so too St Gall MS 1394, W. p. 178; cf. communion hymn in *Ant. of Bangor*, II, No. 8. ix "vitae perennis largitor credentibus." Other Irish formulae for communion: *Book of Deer* and *Book of Dimma* (W. p. 164, 170) "in vitam perpetuam"; *Book of Mulling* (W. p. 173) and Moelcaich, the later interpolator of *Stowe* (W. p. 243, M. p. 222), "in vitam eternam."—The original form of communion in *Stowe* is no longer extant; but a prayer for the visitation of the sick (W. p. 222; also in *Book of Dimma*, W. p. 168) reads "et perennis vitae tribue gratiam"; the formula for the commixtio (perhaps Moelcaich's) in *Stowe* (W. p. 242, M. p. 221) has "in vitam perpetuam." The earliest extant Roman forms for commixtio and communion have "in vitam eternam[1]" (Ordo Rom. I in Mabillon, *Mus. Ital.* II 14, cf. *Gelas.* I 75).

[1] The communion form in *Moz.* (p. 7. 46, cf. 233. 7) has "in vitam aeternam"; but was this the form in (say) the seventh century?

The liturgical use of the word "perennis" and its derivatives is sufficiently instructive to be worked out here in detail. "Perennis" is common in *Moz.* and the Gallican books; not infrequent in the Irish documents; very rare in Roman forms, which employ the expressions "vita aeterna" or "perpetua[1]."

*Moz.*: "perennes gratias" 21. 96; "perennis gratie lucrum" 31. 28; "fons perennis" 38. 105; perenni devotione 82. 3; cibi perennis 91. 103; fons vite perennis Jesu filius Dei Patris 97. 94; collatio vite perennis 103. 31; ipse perennis 126. 59; in perennem memoriam 178. 26; perenni jubilatione 262. 55; Deus perennis pax 278. 85; perennis glorie 279. 22; celi perenne palacium 286. 38; petentes a Deo perenne auxilium 288. 100; perenni gaudio 321. 19; verbi perennis 335. 15; amicti stolis perennibus 400. 54; Deus perennis salus 404. 66; perennem gloriam 406. 83. —perennalis gratie 307. 19.—"perenniter": 28. 6, 28. 42, 66. 62, 80. 5, 203. 17, 206. 23, 212. 60, 212. 73, 270. 54, 318. 15, 356. 88, 362. 64, 366. 73, 383. 99, 397. 79.—"perennius": 362. 92.—"perennitas": gloriosa perennitate 40. 41; et perennitatis tue a nobis eternitas requiratur 172. 26; Domini perennitatem 206. 77; perennitatis nobis felicitatem tribue 288. 76[2].

*Goth.*: perennis salus p. 196 (same prayer as *Moz.* 404. 66); perennem dulcedinem p. 213; perennis aevi beatitudinem p. 224; perenne lumen p. 243; sacrificii perennis p. 297; perennitatem laudis p. 254; perennitatem vitae suae p. 299.—*Gall.*: liber vitae perennis aperitur p. 336; p. 359 as *Goth.* p. 243; exorcidio te fons aquae perennis p. 362.—Mai's fragments (Hammond, *Liturgies Eastern and Western*, p. lxxxii): patrocinii perennis auxilium.—*Bobiens.*: ut in praesenti protectionem et in futuro perennis vitae stipendia consequi mereamur p. 321; ad perennem memoriam (from *Leon.* 1. 10—12 etc.) p. 346; perenne jubilatione conlaudant dicentes Sanctus p. 376; benedicatur benedictione perenni p. 390.

*Leon.*: quos insignes confessorum tuorum et martyrum palmae (insignes tuorum martyrum palmae 2. 25) ad perennem memoriam sollemnemque laetitiam fidelibus populis sacraverunt p. 1. 10—12, 2. 25—26, 17. 28—30; Benedic Domine et has tuas creaturas fontis mellis et lactis et pota famulos tuos ex hoc fonte aquae vitae perennis qui est spiritus veritatis p. 25. 6—7. From p. 3. 1—2, 16—20, 24—26 it appears that "confessores" in the first of the two formulae just cited means saints who were not martyrs. In regard to the second formula the giving of milk and honey to the newly baptized is not witnessed to by authentic documents as a genuine and native practice of the Roman Church. I do not wish to suggest that the formulae in *Leon.* were not written in Rome, but call attention to the use of "perennis" in them as one of a number of cases in which expressions common in *Moz.* and absent from later Roman forms are found in *Leon.*

*Gelas.*: servi Dei gratias perenni Deo referant semper I 33; sed perenni timore, continua lamentatione redivivus I 87; perennem domui huic beatitudinem praestet III 76 (col. 739); in comitatu aeterni regis perenni gaudio...perfrui concedas III 91 (col. 751); et rorem misericordiae tuae perennis infunde III 105.—If we could be sure that Ordo Rom. VII (Mabillon, *Mus. Ital.* II 78) gave the pure form of the Roman baptismal rite saec. VII, it would appear that Gelas. I 33 as quoted above was a Roman formula. All the other four formulae cited above seem to be insertions into the true (i.e. Roman) *Gelasianum* made (in one case with use of *Greg.*) after its introduction into Gaul: for III 105 see No. 69 *infra*; there can be no doubt that III 91 is not of Roman origin; as regards III 76, it is to be observed that III 75 is merely a copy of the second *Oratio aquae exorcizatae in domo* of *Greg.* (c. 264) and the first prayer of III 76 is based on the first *Orat. aq. exorciz.* of *Greg.* (c. 264) whilst the "style" and ideas of the remaining prayers of III 76 seem to me to bear distinct Gallican marks; I 87 (a form of reconciliation from Arianism) may be a more doubtful case.

[1] "vita perpetua" in *Cerne*: prayer X p. 96. 6, pr. XXII p. 120. 14.

[2] "perennis," "perenniter" are also common in the *Libellus orationum Gothico-Hispanus*; "perennitas" p. 128.

*Greg.*: et effectum beatae perennitatis[1] acquirat c. 52, 123; ita perennitatis eius gloriae salutaris potiatur effectu c. 119 (in Exalt. S. Crucis).—*Suppl. Greg.*: c. 159 as *Greg.* c. 52, 123; cum quibus inenarrabili gloria et perenni felicitate perfrui mereatur c. 217.

In Vulg. the word "perennis" occurs only in Baruch v. 7, of which book Vulg. preserves the Old Latin version.

(**7**) Pr. III, p. 84. 12 (repeated Pr. LII, p. 152. 5—6): ad perennis *paradisi* peruenire *suauitatem*.

"Paradisi suavitas" occurs but once that I can find in *Moz.*: et paradisi tui potiatur suavitate 461. 25.—*Richenov.*: ut collocatus in suavitate paradisi Creatori serviens, creaturis reliquis imperaret p. 7 missa III.—I know of no other example of this expression in the Liturgies; "deliciae paradisi" is biblical.

(**8**) Pr. III, p. 84. 14—15 (repeated Pr. LII, p. 152. 8—9): et postea permitte me piissime pater *aliquam partem* aeternae beatitudinis habere cum sanctis et electis.

Pr. LVIII, p. 156. 3—5: Et post finem huius uitae labentis *aliquam partem* aeternae beatitudinis in sanctorum societate concedat Iesus Christus.

The Roman Canon Actionis in *Gelas.* III 16 and *Greg.* c. 3: partem aliquam societatis (et societatem *Greg.*) donare digneris cum sanctis tuis apostolis[2]. Throughout the Liturgies, except in the Roman Canon, I find the expression "partem" only and not "aliquam partem." So *Moz.*[3]: habeamus partem tecum in seculis sempiternis 120. 33; ut...cum eis in futura vita mereamur habere partem 326. 46—47; atque cum illa post transitum mereamur partem habere 419. 52; cf. atque in partem dextere tue...statue 414. 75—76.—*Goth.*: partem remunerationis admittas p. 271.—The baptismal formula in *Bobiens.*: ut habeas...partem cum sanctis p. 325.—*Gelas.*: habiturus...partem cum his I 95; partem mereatur habere mercedis I 96; habeat partem in prima resurrectione III 91 (c. 749); et partem habeat in prima resurrectione III 91 (c. 750); these are all Gallican interpolations in the original *Gelasianum*.—"Aeternae beatitudinis" is an expression of such equally general use in the Liturgies as to be of no significance here.

(**9**) Pr. III, p. 84. 14—17 (repeated Pr. LII, p. 152. 8—11): permitte me...aliquam partem...habere cum *sanctis et electis*, et tuam gloriosissimam faciem uidere sine fine cum beatis et perfectis in saecula saeculorum.

Pr. XVIII, p. 113. 12—13: Omnes *sanctos electos*[4] tuos inuoco in exitu meo.

The origin of the expression "sancti et electi" may be referred to 1 Peter ii 9: genus electum, regale sacerdotium, gens sancta, populus acquisitionis. This text is incorporated in a preface in *Leon.* 144. 12 and *Gelas.* I 65; it is partially used in an Inlatio (=preface) in *Moz.*: tanquam electum genus et populos adquisitionis invitans 242. 40—41.

"Sancti et electi" does not occur in any of the three Gallican missals, *Richenov.*, *Gall.*, *Franc.*; and only once in the fourth, *Goth.*: eosque ad requiem transire praecipias et primâ anastasi cum sanctis et electis tuis jubeas sociari p. 292.—In *Moz.* it occurs in only one prayer, that after communion in the mass "de uno defuncto" (repeated in the mass "de omnibus fidelibus defunctis"): ut ei (eis) tribuas requiem sempiternam. Ut cum dies ille resurrectionis ac remunerationis advenerit per hanc sacrosanctam communionem non cum impiis et peccatoribus sed cum sanctis et electis

[1] *perennitas vestra* was a "style" of the Emperor, later adopted by the Ostrogoth Theodoric: "perennitatis nostrae," Theodoric to Agapitus prefect of Rome, *Cassiodori Variae* I 32.

[2] Of the MSS which give the Roman Canon *Bobiens.* follows the reading of *Gelas.* ("societatis"); *Stowe*, *Franc.*, and *Biasca MS* follow that of *Greg.* ("et societatem"). *Stowe* reads "dignare" for "digneris."

[3] The *Libellus Orationum Gothico-Hispanus* has "partem" only, see pp. 2, 17, 51, 61 and 109.

[4] Read, doubtless, "sanctos et electos"; cf. *Stowe* (W. p. 247, M. p. 230) "quanta praeparas sanctis electis tuis" where a comparison with *Bobiens.* p. 361 shews the reading should be "sanctis et electis tuis."

tuis eum adstare precipias 463. 81—85, 466. 106—467. 3. This text is evidently connected with a prayer in *Gelas.* III 91 (col. 750) which (with a different context) reads: sed quum magnus dies ille[1] resurrectionis ac remunerationis advenerit, resuscitare eum digneris, Domine, una cum sanctis et electis tuis. This prayer in *Gelas.* III 91 is also related to *Bobiens.*, in a twofold manner: first, it is found among the "Orationes ad defunctos" of *Bobiens.* p. 386, but the passage cited reads: ut cum dies tremendus ille resurrectionis advenerit resuscitari eum praecipias ad indulgentiam et non ad poenam; secondly the "post nomina" of the "Missa pro defunctis" immediately preceding in *Bobiens.* (p. 385) ends: et cum dies ille judicii advenerit inter sanctos et electos tuos eum facias suscitari.

Further examples in *Bobiens.*: pars iniqua in me non habeat potestatem sed angelus tuus inter sanctos et electos conlocet ubi lux permanet p. 357; nec stimatio hominum poterit invenire quanta sit pietas misericordiae tuae, quantum praeparas sanctis et electis tuis p. 361, preface of a "Missa votiva"; da animae famuli tui...cum sanctis adque electis tuis beati muneris portionem p. 386.—In *Stowe* the "Missa pro penitentibus vivis" (W. pp. 246—7, M. pp. 228—231) is (with the addition of a collect and a "post comm.") identical with the "Missa votiva" in *Bobiens.* p. 360—361 and contains the passage from the latter cited above.—*Ant. of Bangor*: Deus qui sanctis et electis tuis coronam martyrii praestitisti II No. 52.

The expression does not occur in *Leon.* or in *Greg.*; but it is found five times in *Gelas.*, thrice in III 91 (the very remarkable "Orationes post obitum" which are not of Roman origin), and twice in III 105 (one of the set of masses for the dead, as to the non-Roman origin of which see No. 69 *infra*): da famulo tuo...cum sanctis et electis tuis beati muneris portionem III 91 (col. 749), cf. *Bobiens.* 386 cited above; ut eum Domini pietas inter sanctos et electos suos id est in sinu Abrahe...collocare dignetur III 91 (c. 750); tu imaginem tuam cum sanctis et electis tuis aeternis sedibus praecipias sociari III 91 (c. 751); famulo tuo...sanctorum et electorum largire consortium III 105; ut quum dies agnitionis tuae venerit inter sanctos et electos eum resuscitari praecipias III 105 (this seems to have a distinct affinity with *Bobiens.* p. 385 cited above).

In *Suppl. Greg.* the expression occurs three times in the "Orationes in agenda mortuorum" (section CIV, coll. 213—218) which stand out in that compilation, like III 91 in *Gelas.*, as characteristically non-Roman: quietis ac lucis aeternae beatitudine perfruatur, et inter sanctos et electos tuos in resurrectionis gloria resuscitari mereatur c. 214; ut quum dies judicii advenerit cum sanctis et electis tuis eum resuscitari jubeas c. 216; ut quum dies judicii advenerit inter sanctos et electos suos eum in parte dextera collocandum resuscitari faciat c. 216. The two latter passages are evidently akin to or derived from *Bobiens.* p. 385 cited above.

These are the facts; what explanation is to be given of them? First it is to be observed that in *Bobiens.* the expression occurs only in the latter part of that missal which is strongly Irish in character and, at the same time, shews affinity to *Moz.*; whilst it nowhere occurs in the earlier part, the affinities of which are predominantly with the Gallican books. Next, the expression appears to be certainly non-Roman and its presence in two sections at the end of *Gelas.* is due to these being foreign elements which were introduced in Gaul into the Roman book. Thirdly, its single occurrence in *Goth.*, the one Gallican missal which contains it, could be easily or plausibly explained; in this way for instance: the expression is found commonly in Irish books, *Goth.* seems to come from Autun in northern Burgundy, which with Luxeuil is the chief centre of Irish influence in Gaul. In any case it can neither reasonably nor plausibly be suggested that its origin is Gallican. There remain Spain and Ireland. On the one hand, whilst it is true that "sancti et electi" occurs in only one prayer in *Moz.*, it is also true that the closing sections of *Gelas.* relating to the dead present clear evidence of Spanish influence some time in the seventh century (see No. 69 *infra*). On the other hand, whilst Spanish influence on the liturgy of the Irish seems at that period to have been considerable, I am not clear that there was not reciprocity, and that there

[1] Magna dies illa adventus tui, *Libellus Orationum Gothico-Hispanus* p. 8.

are not in *Moz.* traces of borrowing from Irish sources. Taking into consideration the whole of the facts, I am disposed to think that "sancti et electi" is an Irish contribution to western liturgical terminology, and its presence is a distinct note of warning of Irish influence, direct or indirect.

The expression occurs in the present Roman Missal, "post comm." of the mass "pro uno defuncto" *Absolve* etc. which reads: ut inter sanctos et electos tuos resuscitatus respiret. This prayer *Absolve* comes from the common mass for the dead in *Greg.* col. 270, and it has been also incorporated in *Suppl. Greg.* col. 215; in both these cases it however reads: ut inter sanctos tuos resuscitatus respiret. This raises a further question, viz., from what class of manuscripts of the fused *Gregorianum* does the present Roman Missal come?

**(10)** Pr. VI, p. 89. 19—90. 1: Dona mihi domine timorem tuum, cordis conpunctionem, mentis *humilitatem, conscientiam puram.*

*Gall.*: Concede in his immaculatae vitae divitias, fidem rectam, pacem sinceram, patientiam sanctam, humilitatem religiosam et conscientiam puram p. 347.—*Goth.*: placata et pura conscientia p. 292.

**(11)** Pr. VIII, p. 92. 7—8, 11: Ut mittas in cor meum ueram penitentiam et ueram confessionem omnium peccatorum meorum...*uerbis uel operibus uel cogitationibus uel factis.*

Pr. XVIII, p. 112. 1—2: tibi confiteor omnia mala quae egi in hoc saeculo, *de dicto de facto siue de cogitationibus.*

Pr. XXX, p. 128. 10—12 (repeated Pr. LXIX, p. 164. 10—12): Per merita beati petri apostoli tui da mihi prudentiam diligere iustitiam et odire iniquitatem, *in uerbis in factis et cogitationibus meis.*

Pr. XXXIV, p. 133. 9—12: Ut dimittat mihi omnia peccata mea atque crimina quae feci a cunabulis iuuentutis meae in hanc aetatis horam, *in factis in uerbis in cogitationibus* in uisu, in risu, etc.

Pr. XLII, p. 140. 5: Ueniam peto *pro uerbis pro cogitationibus pro factis.*

Pr. L, p. 149. 2—3: Peccaui sępe *in uerbo in facto in cogitatione* et peccaui crudeliter.

*Stowe*, ordo baptismi: expelle diabulum et gentilitatem ab homine isto, de capite,...et de cogitationibus, de uerbis, de operibus et omnibus conversationibus (W. p. 207).—*Ant. of Bangor*: same prayer as in Stowe but with the variant, de cogitationibus, de verbis, de omnibus operibus suis, de virtute, de omni conversatione eius II, No. 96; custodi Domine cogitationes, sermones, opera II, No. 16.—Basel MS FF. iii. 15: Multa sunt peccata mea in factis in uerbis in cogitationibus (W. p. 152).—*Gelas.*: Renova in eo, piissime Pater, quod actione, quod verbo, quod ipsa denique cogitatione, diabolica fraude vitiatum est I 39 (col. 552). But it seems doubtful from its style whether the whole of this "Reconciliatio penitentis ad mortem" is not an interpolation; and as in particular the prayer from which the extract is taken does not occur at all in the eighth century revision of *Gelas.*, little doubt remains that it is no part of the original Roman book.

The wording of the confession found in the Roman Missal and Breviary and said at mass, prime, and compline, "quia peccavi nimis[1] cogitatione, verbo et opere[2]," involuntarily occurs to the mind in connexion with the extracts from the Cerne prayers and the liturgical books cited above. There can be no doubt that these are the originals,—filtering down through the later penitential literature that attaches itself *e.g.* to the name of Egbert, archbishop of York (see Bona, *Rer. liturg.* lib. II 2 § 5, Morinus, *Pœnit.*, ed. 1651, App. p. 13 col. 1),—from which the central clause of the present confession is derived; and it is interesting to note that among the manifold variants current in the later middle ages, the original version has been the one to survive and be incor-

[1] Cf. *Cerne*, p. 160. 2: peccaui nimium in scelere meo.

[2] Cf. a collect in *Greg.* col. 255 (and *Gelas.* III 66) which ends "quae tibi sunt placita et *dictis* exequamur et *factis.*"

porated in the liturgical form of confession which has received official stamp. Still more curious is it to observe how by some happy accident the whole context, with its enumeration of saints at the beginning and the end, and the iteration of the "mea culpa" with its increasing force in the final "maxima," is conceived entirely in the spirit, as its words run in the form, of the specially characteristic types of old Irish devotion.

**(12)** Pr. VIII, p. 92. 12—13: Ego sum confitens omnia tibi atque angelis tuis cum penitentia hominique mortali et *spiritali medico*.

Pr. VIII, p. 95. 1: Et ego confiteor deo omnipotenti et *animae meae medico*.

Pr. XVIII, p. 111. 2—4: Et per sanguinem tuum et per sepulturam tuam sana languores meos et cura cicatrices meas et omnium malorum meorum maculas emunda *medicus almus*.

Pr. XXII, p. 120. 1: Tu *medicus meus* potentissimus.

In prayer VIII the word *medicus* evidently means in the first passage (and, it is hardly open to doubt, in the second also,) the priest hearing the confession. In prayers XVIII and XXII it means our Lord.

I have not observed in the Roman books a single case of the use of *medicus* as applied to our Lord, though *medicina* and (in *Greg.*, I think, preferentially) *medela* are of common occurrence. Nor do I find "medicus" for our Lord in the Gallican books[1].

In *Moz.* on the contrary the word is used frequently and in different senses which it will be well to distinguish. (1) First in the mass of SS. Cosmas and Damian, "medicos" (386. 1, 387. 47), and even "spirituales medicos" (385. 90—91, 387. 16), is no more than an appellative suggested by these Saints' profession as physicians. (2) In the preface of the mass of S. Romanus (409. 47) the word means "surgeon"; in the preface of the mass of S. Andrew (28. 29—33, 37) it was probably suggested to the writer by the name of the proconsul Aegeas who appears in the preface under the guise of the sick man, aeger; both cases are specimens of a practice as much in favour with the Goths as it was repugnant to the Roman mind, of working up the (not infrequently apocryphal) acts of the saints in a style that can only be called *précieux*, as an Inlatio, or preface, to the most solemn part of divine worship, the canon of the mass. (3) In the mass "pro infirmis" the word is applied to our Lord (455. 42, 456. 23) but with evident reference to recovery from bodily sickness. (4) In the remaining cases (28. 54, 37. 63, 69. 27, 108. 49, 221. 69, 239. 88, 379. 38—40, 385. 102—3, 387. 41—42, 445. 50—53) "medicus" refers to our Lord in a purely spiritual sense as the physician of souls.

In *Bobiens.* the word is used in this last sense: qui languores nostros curaturus coelestis medicus advenisti p. 291; te dominum totius misericordiae in necessitatibus invocare, qui dominaris vitae et morti, qui es medicus animarum p. 352; qui pro amore hominum factus in similitudinem peccati formam servi dominus adsumpsit et speciem, vulneratus medicus ambulavit, hic nobis dominus et minister salutis, advocatus, judex, sacerdos et sacrificium p. 358.—It is not to be expected doubtless that the extension of this idea of our Lord as the *medicus animarum* to the priest hearing a confession should appear in the mass-books. But the expressions "spiritalis medicus" and "animae meae medicus" as they occur in *Cerne*, deserve notice in connexion with the change, or revolution, in the penitential discipline of the west in the seventh and eighth centuries, of which the Irish were the primary cause, if not the chief agents.

**(13)** Pr. X, p. 98. 6—7: Sed habeo te *sacerdotem summum*. Confitebor peccata mea tibi deus meus, *tu es unus sine peccato*.

[1] The sole instance of the use of "medicus," that I have observed, in any Gallican book occurs in the Gallican forms of ordination incorporated in *Gelas.* I 96 and *Franc.* p. 302 where the *Benedictio Exorcistae* reads: et probabilis sit medicus ecclesiae tuae. But the sense of the word in this particular case is special.

Pr. XLV, p. 141. 14—15: salua me peccatorem quia *tu es solus sine peccato.*

See note on l. 15 at p. 141 *ante.—Moz.*: Dignum et justum est omnipotens Pater nos tibi gratias agere per Dominum nostrum Jesum Christum filium tuum verum eternumque Pontificem et solum sine peccati macula sacerdotem cujus sanguine, etc. 270. 73—77 ("Inlatio" of Third Sunday after Pentec.); Dignum et justum est equum vere et salutare nos tibi gratias agere omnipotens Deus per Jesum Christum filium tuum Dominum nostrum verum Pontificem et solum sine peccati macula sacerdotem. Qui lavit nos, etc. 442. 19—24 ("Inlatio" of "Missa votiva omnimoda").—*Bobiens.*: Vere dignum et justum est omnipotens Deus[1] per Christum Dominum nostrum. Verum pontificem et solum sine peccati macula sacerdotem, per quem te *etc.* p. 359 ("contestatio" = "inlatio," preface, of "Missa omnimoda[2]"). The phrase is found nowhere else in any western Liturgy except in *Suppl. Greg.*: Qui est omnium opifex et solus sine peccati macula Pontifex Jesus Christus Dominus noster, col. 192; per eum...quem constat esse verum summumque Pontificem, solumque sine peccati contagio sacerdotem Jesum Christum Dominum nostrum col. 193.—On the supposition that *Bobiens.* is an Irish book, and that the compiler of the *Suppl. Greg.* was the Englishman Alcuin, the descent of these passages is easily to be conjectured. This leaves the precise words used in *Cerne* unaccounted for. But *φιλάνθρωπος δεσπότης*, or *κύριος*, is a familiar expression in the Liturgy of S. James (see Swainson, *Greek Liturgies*, pp. 276—7, 302—3, 306—7). In one of these passages it is used, in conjunction with the words *μόνος ἀναμάρτητος* mentioned by S. Jerome, as follows: *διὰ τοῦ μονογενοῦς σοῦ υἱοῦ, κυρίου δὲ καὶ θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, αὐτὸς γάρ ἐστιν ὁ μόνος ἀναμάρτητος φανεὶς ἐπὶ τῆς γῆς, δι' ὃν καὶ ἡμῖν καὶ αὐτοῖς ὡς ἀγαθὸς θεὸς καὶ φιλάνθρωπος δεσπότης* (*ἄνες, ἄφες κτλ.*) (Swainson, pp. 300—303). The Pr. XLV in *Cerne* reads ll. 12—15: "*Domine deus* meus et *saluator meus* miserere mei deus quoniam tu es *amator hominum* salua me peccatorem *quia tu es solus sine peccato.*" The resemblance can hardly by any possibility be accidental; but by what road this passage of the Liturgy of Jerusalem found its way into England is a question that does not admit of a simple answer.

(**14**) Pr. X, p. 98. 7—10: Obsecro domine deus per passionem atque per signum (uel) lignum salutiferę crucis tuae atque per effusionem *sancti sanguinis* tui quod tu concedas mihi, etc.

In *Moz.* there are two recurring forms of thanksgiving after communion: one beginning: "Refecti Christi corpore," for which see No. 37 *infra*; the other: Corpus Domini nostri Jesu Christi quod accepimus et sanctus sanguis ejus quod potavimus adhereat visceribus nostris eterne omnipotens Deus[3] (for the remainder of this thanksgiving see No. 29 *infra*) 165. 42—3, 193. 36, 233. 28, 267. 70, 443. 61.

In Roman books the expression "sanctus sanguis" is unknown. In the Irish books it is common. *Ant. of Bangor*, in the first verse of the communion hymn: Sancti venite, Christi corpus sumite, sanctum bibentes quo redempti sanguinem II No. 8; Redemisti nos Domine Deus veritatis in tuo sancto sanguine No. 34; Miserere, Domine, ecclesiae tuae catholicae quam redemisti in tuo sancto sanguine, No. 41.—*Book of Mulling* (saec. VII): conserva famulum tuum quem sanctificasti et redemisti pretio magno sancti sanguinis tui W. p. 172.—*Stowe*: in Ord. ad visitand. infirm. as in *Book of Mulling*, W. p. 221; in the recital of institution in the Canon of the mass, Hic est enim calix sancti sanguinis mei, W. p. 237, M. p. 213.—In *Bobiens.* the word "sancti" has been added in the recital of institution by another hand. These two manuscripts stand alone in this reading of the Canon.

[1] Add here "nos tibi gratias agere," or an equivalent.

[2] The "missa votiva omnimoda" of *Moz.* and "missa omnimoda" of *Bobiens.* are, up to the preface inclusive, the same mass; but the preface is much shorter in *Bobiens.* which, thereafter, adopts the Roman "Ordo missae."

[3] The first part of this prayer survives in the prayer after the first ablution, the second part in the third collect before the communion, in the present Roman "Ordo missae"; but the two characteristic phrases for which it is used in illustration of *Cerne*, "sanctus sanguis" and "remedium animae meae," have disappeared.

*Goth.*: sanguis sanctus tuus in pretium nostrae redemptionis effusus est p. 192; ecclesiam tuam catholicam quam tuo sancto sanguine redemisti p. 261; corpus tuum pro nobis crucifixum edimus et sanguinem sanctum tuum pro nobis effusum bibimus; fiat nobis corpus sanctum tuum ad salutem et sanguis sanctus tuus in remissione peccatorum p. 300.—*Gall.*: et sic nobis hodie illa gutta sancti sanguinis tui super terram...stillantis *etc.* p. 354 (orat. in coena Domini).

**(15)** Pr. xii, p. 100. 1—2: Laudent eum *caeli ac terra mare et omnia quae in eis sunt.*

Pr. xxxiv, p. 133. 6—8: Deum patrem deprecor omnipotentem qui creauit *caelum et terram mare et omnia quae in eis sunt.*

Pr. xxxv, p. 134. 11—13: Sancta Trinitas et uera unitas omnipotens sempiterne Deus, spes unica mundi, qui fecisti *caelum et terram mare et omnia quae in eis sunt.*

*Bobiens.*: Domine sancte pater omnipotens aeterne Deus qui fecisti caelum et terram mare et omnia quae in eis sunt p. 322 ("ad Christianum faciendum"); Exorcidio te, spiritus inmunde, per Deum patrem omnipotentem qui fecit caelum et terram mare et omnia quae in eis sunt p. 324.—*Stowe*: W. p. 220 ("ordo bapt.") as in *Bobiens.* p. 324.—*Gelas.*: i 76 ("Ad succurrendum. Benedictio olei exorcizati") as in *Bobiens.* p. 324 with the substitution of "creatura olei" for "spiritus inmunde."—*Suppl. Greg.*: Domine sancte pater omnipotens aeterne Deus qui caelum et terram mare et omnia creasti c. 228.

The adaptation of Acts iv 24 in liturgical prayers seems (with the exception of *Gelas.* i 76) confined to books that can be connected with Ireland. In this connexion it is to be observed that *Gelas.* i 76 is evidently an adaptation of i 75, in which the passage "qui fecit...eis sunt" is not to be found. In *Gelas.* i 76 we have therefore not improbably traces of an Irish hand.

**(16)** Pr. xiv, p. 101. 6—7: Domine qui dixisti *nolo mortem peccatoris sed ut conuertatur et uiuat* miserere mei, etc.

Pr. xx, p. 117. 8—10: Tu enim dixisti non ueni uocare iustos sed peccatores. et iterum *nolo mortem peccatoris sed ut conuertatur et uiuat.*

Pr. xxiii, p. 121. 16—19: Obsecro diuitias bonitatis tuae et patientiae tuae et misericordiae Iesu Christi filii dei uiui saluator noster. Dum *non uis mortem peccatoris sed ut conuertatur et uiuat.*

First of all, the passage cited above from Pr. xxiii seems to be connected with one of those "Orationes paschales duodecim cum totidem collectionibus" in *Goth.* said on Holy Saturday, which correspond to the Good Friday "Orationes solemnes" of the Roman rite. The preface of the eighth, the "Oratio pro poenitentibus," begins with these words: Confitentes bonitatis ac misericordiae Deum, qui peccatorum mavult poenitentiam quam mortem *etc.* p. 245; and the prayer following begins with these words: Rex gloriae qui non vis mortem peccatoris sed ut convertatur et vivat, p. 245. Notwithstanding the employment of Rom. ii 4: divitias bonitatis eius et patientiae, it still seems probable that the writer of the *Cerne* prayer xxiii had in mind or before his eyes the "Oratio pro poenitentibus" of the set of "Orationes paschales" in *Goth.*, especially since the Irish missal *Bobiens.* depends for the order of these prayers, and in one case apparently for the text (see No. 47 *infra*), on *Goth.* And in this connexion it is well to recall the footnote, p. 121 *ante*: the "intermediate source" there mentioned might well be Gallican, though the list of saints is significantly Ambrosian.

Again it is probable that the text of prayer xx is connected with the following prayer of *Bobiens.*: Domine Deus inconprehensibilis et inenarrabilis[1] qui dixisti Non veni vocare justos sed peccatores ad poenitentiam, et, cum profectu nostro non egeas, gaudes tamen super peccatorem poenitentiam agentem, quia non vis mortem peccatoris, sed ut convertatur et vivat p. 366.

[1] Cf. pr. xlix p. 145. 15—16 and No. 63 *infra*.

I append the remaining passages in the Liturgies referable to Ezech. xviii 23, 32 and xxxiii 11 ranged as far as possible according to the nearness of their resemblance to the text found in the *Cerne* prayers. Tu enim dixisti Nolo mortem peccatorum. Tantum adjutor esto revertentibus ut vivamus, *Bobiens.* p. 283; Deus qui non vis mortem peccatoris sed ut convertatur et vivat, *Book of Dimma* (s. VII), W. p. 168; the same prayer is in *Stowe*, W. p. 222[1]; sed quia nos de tua pietate confidere jubes, quia non vis mortem peccatoris sed ut convertatur et vivat, *Moz.* 378, 67—68; Deum omnipotentem et misericordem qui non vult mortem peccatorum, sed ut convertantur et vivant, an "Ordo ad poenitentiam dandam" entered at the end of *Gelas.* c. 764, not part of the Roman book; sed tu qui non vis mortem peccatoris, *Stowe* W. p. 226—227, M. p. 195; Deus qui justificas impium et non vis mortem peccatorum, *Suppl. Greg.* c. 193; Deus qui vivorum es salvator omnium, qui non vis mortem peccatoris nec laetaris in perditione morientium, *Bobiens.* p. 357; summae pietatis Dominum qui non vult mortem morientium dummodo renascantur et vivant, *Gall.* p. 361; nullum uis peccatorum morte perire, *Irish Liber Hymnorum* I 141 l. 122; Deus qui delinquentes perire non pateris donec convertantur et vivant, *Leon.* 109. 7—8, *Gelas.* I 19; tuum est...qui dixisti poenitentiam te malle peccatorum quam mortem, *Gelas.* I 15; Deus qui non mortem sed poenitentiam desideras peccatorum, *Gelas.* III 38, *Greg.* c. 269 (cf. *Gelas.* I 39: quem tibi nullatenus mori desideras)[2]; Omnipotens sempiterne Deus qui non mortem peccatoris sed vitam semper inquiris, *Gelas.* I 41 (one of the "Orat. solemn." of Good Friday), repeated in *Greg.* c. 59 and *Gall.* p. 352, imitated *Gelas.* I 39 (col. 552)...Deus qui non mortem sed peccatorum vitam semper inquiris (seemingly a Gallican composition).

It is not always easy to assign with certainty the citations in the Fathers to each of the three texts Ezech. xviii 23, 32 and xxxiii 11. Of the extracts from the Liturgies recited above, it would seem from the word "morientium" that *Gall.* p. 361 is to be referred to xviii 32. In regard to the remainder, it is to be observed that xxxiii 11 in Vulg. reads: Vivo ego, dicit Dominus Deus, nolo mortem impii sed ut convertatur impius a via sua et vivat. The Weingarten fragment recently edited by P. Corssen (*Zwei neue Fragmente der Weingartener Prophetenhandschrift*, Berlin, 1899, p. 8) reads: uolo (*sic*) mortem impii quam ut reuertatur impius a uia sua et uiuere eum; but it is explained that this MS is already influenced by Vulg., and it cannot be relied on as giving here the O. L. version.

The consistent use of the word "peccator[3]" in the liturgical testimonies recited seems to shew that (with the exception of *Gall.* p. 361) they are to be viewed as referable to xxxiii 11 where the MS A reads τοῦ ἁμαρτωλοῦ instead of the more usual τοῦ ἀσεβοῦς followed in Vulg. Whether the extracts gathered from the Liturgies add in this particular case any independent weight of testimony to the patristic evidence for the recovery or reconstitution of the O. L. text is another question. With but few exceptions (*Goth.* p. 245 preface, *Gelas.* I 15, 39, 41, and III 38) they render, like the three prayers in *Cerne*, less the biblical text than a form ("Nolo mortem peccatoris sed ut convertatur et vivat") current in the sixth century, found in S. Benedict (*prol. in Reg.*), S. Gregory (*Opp.* ed. Bened. I 1598, 1662, III 2 73, 166 ["magis autem" for "sed"], cf. 469) and S. Isidore (*Quaest. in Genesim* c. v 5 "quia non vult").—With reference to "desideras" in *Gelas.* I 39 and III 38, it may be observed that the only pre-Vulgate text which Sabatier cites for Ezech. xxxiii 11 (taken from the *lib. ad Novat. haeret.*) reads: quia non *desidero* mortem peccatoris, sed *desidero* ut avertatur peccator, etc.

(**17**) Pr. XIII, 100. 12: intercedite pro me et adiuuate mihi in illa *tremenda* hora.

Pr. XVIII, 113. 13—15: et in illa *tremenda* hora quando anima mea assumta exiet a corpore, te rogo sancte michahel *etc.*

[1] By a mistake of the scribe "peccatoris" is written after "convertatur" instead of after "mortem."

[2] In *Moz.* 89. 78—9 the beginning of the first of the three prayers for the blessing of the ashes on Ash Wednesday reads as *Gelas.* III 38 and *Greg.* c. 269. *Moz.* here is merely a (probably late) borrower.

[3] The "delinquentes" of *Leon.* seems to indicate this word rather than the "impius" of Vulg.

Pr. L, 148. 18—19: quid facio dum uenerit iudicii *tremendi* dies.

The liturgical use of the word *tremendus* in reference to the Judgement appears not to be originally Roman. *Goth.*: ut in illo tremendo discussionis tempore p. 223.—*Bobiens.*: et cum dies tremendus ille resurrectionis advenerit p. 386[1].—In *Gelas.* the word is found once III 52, but in another application: pro quibus tremendae pietati tuae supplices fundimus preces; this prayer, however, is an evident (Gallican) interpolation partly based on the "Hanc igitur" from *Leon.* which immediately precedes it, partly borrowed from *Greg.* c. 246, partly from III 53, a section which is itself an interpolation also.—*Suppl. Greg.*: qualiter in tremendi judicii die sententiam damnationis aeternae evadat c. 210. This prayer is derived from *Gelas.* I 38 (c. 550—551) which, however, reads "futuri" instead of "tremendi."

(**18**) Pr. XV, 105. 12—13: Perfice in me *humilitatem ueram.*

Pr. XIX, 115. 8: Firma in me *humilitatem ueram.*

Pr. XXX, 127. 12—13: Da mihi *ueram humilitatem* et *fidem* firmam et patientiam in tribulationibus.

Pr. VI, 90. 9: planta in me...*humilitatem non fictam.*

*Bobiens.*: Dona eis, Domine, fidem rectam, caritatem perfectam, humilitatem veram, p. 367.

(**19**) Pr. XVI, 108. 4: Ubi *deus deorum.* Ubi *dominus dominorum.* Ubi *rex regum.*

*Bobiens.*: Vere dignum *etc.* Domine rex coelestium, rex regum, Deus Deorum et dominus dominorum tibi gratias agere, p. 367.—The *Libellus orat. Gothico-Hisp.* p. 36: qui rex regum et dominus dominorum nunc et per omnia saecula regnas.—*Goth.*: Maria beata facta est templum pretiosum, portans Dominum dominorum, p. 192.

1 Tim. vi 15 reads "dominantium" in both Old Lat. and Vulg., as do all the citations in Sabatier's note.—Apoc. xix 16 in Vulg. reads "dominantium," but Primasius (=Sabatier's O. L. text) reads "dominorum" as well as Irenaeus and Anon. in Apoc. in Append. Opp. S. Aug.; all other citations in Sabatier's note reading "dominantium."—*Ant. of Bangor* II No. 61 and *Irish Liber Hymnorum* (Lament. S. Ambros.) I 141 l. 122 have "rex regum et dominus dominantium."

(**20**) Pr. XVII, 109. 9—10: Et per *manus tuas sanctas ac uenerabiles* munda manus meas a malis operibus.

Accepit panem in sanctas ac venerabiles manus suas, recital of Institution in all texts of the Roman Canon, *Gelas.*, *Greg.*, *Franc.*, *Stowe*, *Bobiens.*

(**21**) Pr. XVII, 110. 5—6: et (per) VII dona spiritus sancti *multiplica super me misericordiam tuam.*

Pr. XLVIII, 144. 15—16: et per VII dona etc. (as Pr. XVII).

Pr. XXX, 129. 1—2 (repeated Pr. LXIX, 164. 20—165. 1): per merita sancti iohannis apostoli et euangelistae *multiplica gratiam tuam in me miserator.*

*Leon.*: Domine Deus noster multiplica super nos gratiam tuam 52. 14.—*Gelas.*: II 79 same prayer as *Leon.* 52. 14; Deus qui omnipotentiam tuam parcendo maxime et miserando manifestas, multiplica super nos gratiam tuam III 6, collect of one of the masses "pro dominicis diebus." This collect is adopted in *Goth.* p. 292 as a collect for the first of its six Sunday masses, and in *Franc.* p. 324 for one of the masses entitled "orat. et preces communes cottidianae." In *Suppl.*

[1] This prayer in *Gelas.* III 91 (an interpolated section) reads: sed quum magnus dies ille resurrectionis (cf. *Bobiens.*: O magnum diem judicii ubi nec tortores deficiunt p. 371) and *Moz.*: et cum dies ille resurrectionis 463. 81.

*Greg.* (c. 169—170) *Gelas.* III 6 is assigned to dom. XI post Pentec.; it has hence found its way into the present Roman Missal (dom. x p. Pent.) but with the substitution of "misericordiam" for the original "gratiam"; the reading "misericordiam" is already found in Ménard's Codex S. Eligii of the middle of the ninth century and in the MSS used by Pamelius.

"Multiplica...misericordiam" occurs in *Gelas.* and *Suppl. Greg.*; but I do not find it in *Leon.* or *Greg.*—*Gelas.*: Omnipotens sempiterne Deus multiplica super nos misericordiam tuam et preces nostras benignus exaudi ut in hac area...Spiritum tuum sanctum paracletum mittere digneris III 79 (the first of two "Orationes in area nova"); the second prayer in the same section: Multiplica Domine super nos misericordiam tuam et preces nostras propitius exaudire dignare sicut exaudisti famulum tuum regem David; Multiplica Domine super animas famulorum famularumque tuarum misericordiam tuam III 104 (a mass for the dead).—*Suppl. Greg.*: Protector in te sperantium Deus sine quo nihil est validum, nihil sanctum, multiplica super nos misericordiam tuam c. 166 (collect for the fourth—in the present Roman missal third—Sunday after Pentecost); c. 232 the second prayer of *Gelas.* III 79.

As will be seen later (No. 69 *infra*) there is reason to believe that *Gelas.* III 104 was no part of the Roman book but is an addition made in Gaul; and III 79 occurs in what seems to me a series of Gallican interpolations also, and it may be added that a prayer for the descent of "the Holy Spirit the Paraclete" on a new threshing floor has not a Roman ring (cf. the corresponding and sensible formula in *Greg.*: Multiplica Domine in hac area frumenti tui dona, etc. c. 268). Finally, the collect in *Suppl. Greg.* c. 166 seems to come from the eighth century revision of *Gelas.* (see Wilson p. 347); I have not been able to trace it further back; the probability therefore is that it is of Gallican composition.

I submit that the approximation to Ps. XXXV 8 ("multiplicasti misericordiam tuam Deus") made by the substitution of "misericordiam" for the "gratiam" of the Roman collects is a trace of Gallican handiwork; and that in *Cerne* Pr. XVII we find the writer in touch with a Gallican liturgical tradition, in Pr. XXX with the Roman.

(**22**) Pr. XVII, 111. 3—4: Et omnium *malorum* meorum *maculas emunda.*

Pr. LVIII, 155. 17—18: Ut ipse me pius pastor et princeps pacis a *peccatorum maculis emundat* (*sic*).

The expression "emundare maculas" (or "a maculis") seems not to occur in *Leon.*—*Gelas.*: Custodi opera misericordiae tuae et ab omnibus nos maculis vetustatis emunda I 9.—It is a favourite expression in *Greg.*: nosque (or, nos per haec; or, per haec nos) a peccatorum nostrorum maculis emunda, cc. 10, 31, 79, 95, 97, 98, 101, 130.

I do not find it in *Goth.* or *Gall.* and only twice in *Moz.*: dignare cor nostrum a vitiorum maculis emundare 265. 14—15; cujus precibus apud te a peccatorum nostrorum maculis emundemur 347. 93—94. But these missals abound in kindred or equivalent expressions.

The collect so often repeated in *Greg.* is the "secret" of the normal mass in *Stowe* (W. p. 232, M. p. 205) and *Bobiens.* (p. 279). The St Gall MS 1394 (W. p. 175) has the prayer Gelas. I 9.

(**23**) Pr. XVII, 111. 5—7: et per resurrectionem tuam et per ascensionem tuam alleua me filius dei ab *hostis antiqui* temtationibus et ab huius mundi periculis.

Pr. XXVII, 125. 14—16: parce mihi et miserere meque semper ab *hostis antiqui* temtationibus et ab omni perturbatione conseruare dignare.

Pr. XLVII, 144. 6—8: et protege corpus meum et animam meam ab *hostis antiqui* temtationibus et ab huius mundi periculis.

Pr. LXIV, 159. 16—17: sed postea multa capitalia crimina commisi id est suadente *hoste antiquo* uoraginis gulam *etc.*

"Hostis antiquus" is one of those expressions found in *Leon.* and *Moz.*, or in Irish remains, but not in later Roman liturgical books.

*Leon.*: Vere dign. qui sic hostis antiqui machinamenta destruxit ut *etc.* 4. 19; da protectionis tuae munimen et regimen ne hostis antiquus...per aliquam serpat mentis incuriam 140. 17—21, a Benediction "ad virgines sacras" repeated in *Gelas.* I 103[1].

*Richenov.*: nec potuerit...gladiis vel sagittis antiqui hostis attingi p. 304 missa XI.—*Franc.*: per quem ita virtus antiqui hostis elisa est p. 320 (an addition to a preface derived from *Leon.* 100. 23—26). I do not find the expression in *Goth.*[2] or *Gall.*

*Moz.*: Procul a nobis...virus persuasionis hostis antiqui 47. 80; qui patientia tuarum virginum antiqui hostis contrivisti impulsum 343. 24; Qui nos sui sanguinis precio redemit et ab antiqui hostis imperio liberasti 464. 34—36[3].

*Bobiens.*: Dic igitur, hostis antique, quo tua fraus *etc.* p. 333; ut te adjuvante vincamus antiqui hostis insidias p. 366; per quem...potentiam hostis antiqui contereres p. 374; hostis antiqui extinguentis fallaciam p. 374.—Cf. *Irish Liber Hymnorum* (Lament. S. Ambros.): retrusit uetus hostis animam meam tenus laeto I 140 l. 118.

*Suppl. Greg.*: ut et hostem antiquum devincat c. 184; qui dolis invidi serpentis appetitur, quem vetus adversarius et hostis antiquus...circumvolat c. 238; in quibus et antiqui hostis superbia triumphatur cc. 277. 311[4].

"Hostis antiquus" is an expression very commonly used in the *Dialogues* of St Gregory.

(**24**) Pr. XVII, 111. 8—9: Et presta mihi *pacem et tranquillitatem* in temporibus meis.

Pr. XXX, 129. 9—10 (repeated Pr. LXIX, 165. 8—9): Et per merita sancti Philippi apostoli tui concede mihi *pacem et tranquillitatem* in temporibus meis.

"Securitas" is the word coupled with "pax" in the (invariable) prayer said after the Lord's prayer in the Order of the Mozarabic mass: Concede pacem et securitatem in omnibus diebus nostris" 6. 72—74 and 232. 4. The expression "pacis securitas" is common in *Goth.*, see p. 194, 269, 273, 285.—In *Gelas.* "pax" is combined with "tranquillitas": tranquillitatem pacis praesentibus concede temporibus III 56; ut tranquillitate pacis tua potestate firmati III 57.—*Ant. of Bangor*: ut diem dominicae resurrectionis nobis solemniter celebrantibus pacem et tranquillitatem laetitiam praestare dignetur II No. 65.—I find the combination once in *Moz.*: ut famulos tuos...nobiscum facias in tranquillitate et pace semper manere statutos, 450. 56—57.

(**25**) Pr. XVIII, 112. 3—4: erraui peccaui tamen te non negaui.

*Bobiens.*: Noli mihi indignari, etsi hortulanum putavi tamen Dei filium non negavi p. 328 (preface for Easter day).—*Gelas.*: licet enim peccavit, Patrem et Filium et Spiritum sanctum tamen non negavit sed credidit et zelum Dei habuit et Deum fecisse omnia adoravit III 91 (c. 748); the

[1] Cf. *Gelas.* III 89, "vetusti hostis"; but this section seems to me to be an interpolation and not Roman.—*Leon.* 27. 7 has "vastatoris antiqui perfidiam" (*Leon.* 27. 7—10 is in *Moz.* 84. 74—79).

[2] On "eripiendo ab iniquo hoste" *Goth.* p. 190 Forbes suggests "perhaps read *antiquo*"; but cf. *Cerne* 158. 2, "hostis iniquus inuigilat."

[3] Cf. Serpens antiquus, *Moz.* 15. 61, 216. 50, 335. 54, *Goth.* p. 261; antiquissimus, *Moz.* 92. 79, 418. 83.—"Hostis antiquus" is in *Libell. orat. Gothico-Hisp.*, p. 49, 72.

[4] As this preface is given in both the Ottobon. and Vatic. manuscripts it probably may have formed part of the original compilation.

same prayer in the (Irish) St Gall MS 1395, W. p. 183.—From this MS it appears that what follows the word "adoravit" in *Gelas.*, namely "Suscipe, Domine, animam" *etc.*, forms, with what precedes, a single prayer. This prayer is connected with a prayer in one of the masses for the dead in *Moz.* 462. 5—13 as follows. I copy from *Moz.* giving the additions or variants of the *Gelas.* text in brackets: Suscipe Domine animam famuli [servi G.] tui N. [Illius revertentem ad te G.]: vestem celestem indue eam: et lava eam in fonte [sanctum fontem G.] vite eterne: ut inter gaudentes gaudeat: et inter sapientes sapiat: et inter martyres sedeat [coronatos consideat G.] et inter [patriarchas et G.] prophetas [proficiat G.] et [inter G.] apostolos Christus eum custodiat [Christum sequi studeat G.] et inter angelos et archangelos claritatem Dei prevideat [pervideat, et inter Paradisi rutilos lapides gaudium possideat G.] et noticiam justorum [notit. mysteriorum G.] agnoscat [et inter cherubin et seraphin claritatem Dei inveniat, et inter viginti quatuor seniores, etc. etc. G.]. It hardly seems open to doubt that the Mozarabic offers the original text of which that in *Gelas.* is an enrichment. But it is open to question whether the text of *Moz.*, quoted above as found in *Gelas.* III 91, found its way into this latter book directly from Spain or through an Irish intermediary source.

(**26**) Pr. XVIII, 113. 1: Deus tu me libera de *protoplasto* Satanae.

"Protoplastus" is a further case of a term found in *Leon.*, and in *Moz.* but absent from later Roman books.—The word occurs in *Leon.* 150. 22; in *Moz.* 12. 55, 88. 106, 196. 68, 376. 7, 392. 56; *Gall.*: quia solus inter mortuos liber [a quotation not uncommon in *Moz.*] a recurso tuo eamdem noctem protoplasto ut spolia revocasti p. 357; *Ant. of Bangor*: et protoplastum probrosa soboli II No. 3, XXXIV; *Irish Liber Hymnorum*: hominem demum regere protoplastum, I 70 (Hymnus S. Columbae *Altus Prosator* l. 31).—Kindred forms: *primoplaustrorum*, *Moz.* 203. 93; *primoplasto*, *Gelas.* I 42, a "Bened. cerei" of non-Roman origin; *protoparente*, *Gelas.* III 89, a "Bened. pomorum" evidently non-Roman; *primi parentis*, *Moz.* 27. 103, 218. 19, 239. 91, *Bobiens.* p. 307, 322, 374, *Gall.* p. 364; *primi hominis*, Richenov. p. 4 missa II, *Gelas.* III 52 (c. 723), III 91 (c. 749), *Bobiens.* p. 386, *Leon.* p. 25. 25 and 32.

The single instance of "protoplastus" in *Leon.* occurs in a preface of one of the five masses for the feast of S. Cecilia; the prefaces of these masses are evidently based on the passion of the Saint; and this may be a probable indication of their date; their style is also worthy of attention in this connexion.

(**27**) Pr. XVIII, 113. 17—18: Libera eam de potestate infernorum et de *uia tenebrarum.*

*Gelas.*: Liceat ei transire portas infernorum et vias tenebrarum, III 91 (c. 749).—*Bobiens.* p. 386 as in *Gelas.*

(**28**) Pr. XIX, 116. 3—11 and 116. 19—117. 2.

These portions of the conclusion of prayer XIX are identical with the prayer in *Moz.* 173. 36—52 directed to be said by the priest immediately after the veneration of the Cross on Good Friday called the "mysterium crucis" (see No. 5 *supra*). The following is the text of *Moz.*; the variants of *Cerne* (other than orthographical) are given at the foot of the page:

Domine Jesu Christe adoro te in crucem ascendentem: et spineam coronam portantem in capite: Deprecor te[1]: ut ipsa crux liberet me de angelo percutiente. Domine Jesu Christe adoro te[2] in cruce vulneratum: felle et aceto potatum. Deprecor te ut tua vulnera sint remedium anime mee[3]. Domine Jesu Christe: in sepulchro te adoro positum[4]. Deprecor te: ut tua mors

[1] *Cerne om.* "te," p. 116, l. 5.
[2] "te" is interlined l. 7 and note *c.*
[3] "remedium sint animae meae" in l. 8—9.
[4] "adoro te in sepulchro positum" l. 9—10.

sit vita mea[1]. Domine Jesu Christe adoro te venturum ad judicium: et[2] judicaturum vivos et mortuos[3]. Deprecor te[4]: ut in tuo sancto[5] adventu non intres in judicium cum me[6] indigno et misero peccatore: sed pro tua magna clementia peccata mea dimittas mihi: qua juste judices. Qui vivis.

Apart from other considerations, the nature of the passage inspired by the apocryphal literature relating to the Descent into Hell, which is found in *Cerne* between the words "mihi uita" ("vita mea" *Moz.*) and "Domine Jesu Christe," but does not occur in *Moz.*, would seem to settle the question, that the writer of prayer XIX is the borrower from *Moz.* and not *vice versâ*. In this connexion it is in place to note that *Bobiens.* p. 319—320 incorporates for Holy Saturday the Litany or Preces of Passion Sunday in *Moz.* (139. 39—68) and the Litany of the fourth Sunday in Lent (*ibid.* 128. 12—40). See the notes of Neale and Forbes in marg. of *Bobiens.*—Moreover the addition made by the corrector *Cerne*[c], "peccata mea quum iudicas" (see p. 117, note *a*), shews that he had access to a manuscript more nearly following *Moz.* than does the text appearing in *Cerne*, for that addition is clearly inspired by the final "qua juste judices" of *Moz.* In other words, the prayer in the manuscript *Cerne* was not a *unicum* but a current text in England.

(**29**) Pr. XIX, 116. 8—9: *remedium...animae* meae.

Although this expression occurs but once in *Cerne* and then only in a prayer derived textually from *Moz.* (see No. 28), the facts in regard to it are of sufficient interest to call for notice. The word "remedium" alone is a very common term in the Liturgies, especially in reference to the Eucharist in its aspect of communion: various compound forms as remedium salutare, singulare, caeleste, sempiternum, aeternum, necessarium, praesentis vitae, immortalitatis, etc. are frequent; but the use of the expression "remedium animae" is confined to *Moz.* and books that can be referred to an Irish origin. At No. 14 *supra* is given the first half of a form of thanksgiving after communion in *Moz.*; the second half contains the words "remedium animae meae" and runs thus: ut non veniat nobis ad judicium nec ad condemnationem[7] sed proficiat ad salutem et ad remedium animarum nostrarum in vitam eternam (for references see No. 14). Other examples in *Moz.*: Corpus hoc Domini nostri Jesu Christi Filii sui ad remedium anime nostre percipere 74. 74; hanc oblationem quam tibi offero ego indignus propter remedia animarum fidelium et pro conversione infidelium p. 442. 54—56.—*Bobiens.*: ut memoriae [=the bread and wine before consecration. Forbes] quae sacris inferuntur altaribus devotis mentibus ad remedium praeparentur animarum p. 354 ("Missa in dedicatione" ecclesiae); Dona seruo tuo *ill.* intercedentibus sanctis remedium animae suae quod postulamus p. 361.—*Stowe*, W. p. 247, M. p. 230, as *Bobiens.* p. 361 (but plural: "servis tuis," "animarum suarum"); quod sui corporis et sanguinis sacramento nos a morte liberavit, et tam corporis quam animae humano generi remedium donare dignatus est W. p. 224 (order of Visit. of sick). I do not find the expression in *Suppl. Greg.*

(**30**) Pr. XX, 117. 11—12: imple desiderium meum et da praeteritorum *ueniam delictorum.*

Pr. LVII, 155. 8—9: ut *ueniam delictorum* meorum accipere et inferni tenebras euadere merear.

The following is a conspectus by reference or quotation of the passages in which the combination of the word *venia* with *delictum* is found in the older liturgical documents.

[1] "fiat mihi uita" l. 11. From this point to the end of line 18 the text of *Cerne* is not in *Moz.*
[2] *Cerne om.* "ad judicium et" l. 19.
[3] *Cerne om.* "vivos et mortuos" l. 19.
[4] "Te depraecor" p. 117. 1.
[5] *Cerne om.* "sancto."
[6] The conclusion in *Cerne* is "cum me peccante sed depraecor ante demitte" l. 2. *Cerne*[c] interlines below the word "demitte": "peccata mea quum iudicas."
[7] See note 3 on No. 14.

*Moz.*: 3. 99; 30. 71; 34. 97; 89. 104—5; 126. 28; 141. 67; 296. 10—11; 375. 19; 394. 3 (delictorum veniam et indulgentiam); 407. 86; 412. 27; 434. 53—54 (del. ven. et indulg.); 439. 78; 453. 71—72; 458. 3.—*Goth.*: per ejus intercessionem tribuas pro delictis plebi huic veniam p. 219; indulgens laedentibus veniam obtineat [*sc.* b. Andreas apost.] pro delictis[1] p. 221; nos eorum suffragiis, te donante, delictorum veniam consequamur p. 270; nostrorum a te mereamur consequi veniam delictorum p. 275.—*Gall.*: Deus cui proprium est veniam delictis impendere p. 334.—*Bobiens.* p. 288, same as in *Gall.* p. 334; te suppliciter deprecor ut concedas mihi veniam delictorum p. 357; te perscrutatorem conscientiarum nostrarum scimus, ideo et veniam petimus delictorum p. 366; tribuas ei Domine delictorum quorum veniam in illo secreto receptaculo ubi jam non est locus poenitentiae p. 385[2].

*Leon.*: et tua nos inspiratione concede ut et delictis veniam postulemus et gratias pro nostra salvatione reddamus 23. 8—10; totoque corde prostrati supplices exoramus ut praeteritorum concedas veniam delictorum 59. 15—16; concede nobis Domine veniam delictorum et eos qui nos expugnare moliuntur expugna 69. 20—21.—The first half (the passage quoted) of the coll. *Leon.* 69. 20—22 forms in *Greg.* c. 261 one of its "Orationes vespertinales seu matutinales."—I do not find the expression in *Gelas.*—*Suppl. Greg.*: ut fiat ei ad veniam delictorum et actuum emendationem c. 193; Presta nobis...ut percipientes hoc munere veniam delictorum deinceps peccata vitemus c. 200 (a "post-comm."); sed concessa sibi delictorum omnium venia optatae quietis consequatur gaudia repromissa c. 216.

This is a further instance of a term found both in *Leon.* and *Moz.* but (with the exception of the repetition of a prayer of *Leon.* in *Greg.*) absent from other Roman books.

(**31**) Pr. xx, 118. 10—12: ut post tantas talesque procellas saeculi undique saeuientes *ad portum salutis* aeternae te duce merear peruenire.

*Leon.*: quae fragilitatem nostram et inter mundi tempestates gubernet et protegat et in portum perpetuae salutis inducat 113. 22—23.—*Gelas.*: as in *Leon.* I 18 (c. 511), and (with omission of "et inter mundi tempestates") I 28 (c. 531); navigantibus portum salutis indulgeat I 41 (one of the orationes solemnes of Good Friday); ut portum salutis tuae valeant apprehendere II 56.—*Greg.*: c. 58 as *Gelas.* I 41.—*Gall.*: p. 351 as *Gelas.* I 41.

In *Moz.* I find the expression once only, and then in connexion with "pervenire": et per charitatem que est coopertio peccatorum ad portum salutis quandoque perveniamus 293. 89—91. I find in *Moz.* the following kindred expressions: ut portum quietis eterne valeamus intrare 302. 86 (cf. *Bobiens.* p. 385: ut eum ad portum eterne quietis admittas); ad portum tranquillitatis (recurrant) naufragi 293. 40—41; naufragi optatum tranquillumque inveniant portum 393. 59.—*Libell. orat. Goth.-Hisp.*: ita nobis delinquentibus tribuas portum aeternae salutis p. 51.

(**32**) Pr. xxi, 118. 15—16: Deus gloriae *qui unus et uerus* qui solus et iustus *es*.

*Moz.*: te unum et verum Deum voce clara se testatus est credere 26. 8—9; te unum et verum Deum in Trinitate professa est 31. 103—4; jam in consummatione suppliciorum unum et verum Deum in Trinitate predicat adorandum 32. 20; quem unum et verum Deum predictus Martyr (predicavit) 380. 107—8; qui cum Domino nostro Jesu Christo Sancto Spiritu verus in Trinitate permanes unus 445. 8—9.—The *Libell. orat. Gothico-Hisp.* p. 50: qui te unum et verum Deum expectat.—*Gall.*: Deus qui unus et verus es, te supplices deprecamur p. 359.

(**33**) Pr. xxiv, 122. 9—11: Omnia peccata mea tu nosti, *indulge et miserere* mei quia peccaui tibi.

*Bobiens.*: Deus misericordiae, Deus pietatis, Deus indulgentiae, indulge et miserere, quaeso, mei, sacrificium quoque quod pietatis tuae gratia humiliter offero *etc.* p. 357.

[1] "criminibus mihi...veniam" says Greg. Turon. *de mirac. B. Andr.* vers. fin., ed. Krusch p. 846.

[2] I do not find the expression in *Stowe* or *Ant. of Bangor.*

(**34**) Pr. XXV, 123. 13—14: Tamen pro tua pietate miserere mei deus; *ne* me *perire patiaris.*

Pr. XLIX, 146. 14—15: Miserere mei deus *ne* me *patiaris perire.*

Pr. XLIX, 147. 6—7: Sed quia tanta est *clementia majestatis tuae*, ut nullum *patiaris perire.*

*Richenov.* (Missa v): ne quaeso patiaris perire nobis misericordiam tuam p. 13; clementia majestatis tuae apud inferos manifestata perclaruit p. 14. I hardly think the resemblances betweeu *Richenov.* and the third of the passages cited above from *Cerne* can be merely accidental; cf. No. 7 *supra.*

It might be supposed that the expression "non pati perire" is an obvious one, and common in the Liturgies. In fact this is not the case; on the other hand it is the most ancient texts that supply almost the whole of the instances of its use. I append the texts in which I find it, and expressions cognate to it. *Leon.*: Vere dign. maiestatem tuam suppliciter exorantes ne perire patiaris quibus tanta remedia providisti 5. 21—22; Deus qui delinquentes perire non pateris donec convertantur et vivant 109. 7—8 (this prayer is in *Gelas.* I 19); o infinita benignitas cum pro suo (nomine) trucidatis etiam nescientibus meritum gloriae perire non patitur 166. 33—167. 1.—*Goth.*: Deus qui dum opus illud fabricae mundialis...perire non pateris p. 212 (Missa in Adsumptione Sanctae Mariae).—Gallican fragment edited by Bunsen, *Analecta Ante-Nicaena*, reprinted by Hammond, *The Ancient Liturgy of the Church of Antioch* (Oxford, 1879): sed in tantum opera digitorum tuorum perire non pateris ut quidquid in homine *etc.* p. 53.—*Moz.*: ut qui plasma tuum sicut vere pius et misericors perire non passus es 15. 71—72; non in nobis patiaris perire bonorum tuorum noticiam p. 244. 89—90.—The *Libellus orationum Gothico-Hispanus*: ejus misericordia non patiatur perire animas redemptorum p. 12.

Kindred expressions: *Goth.*: quia nos ea lege disponis, ut coercendo perire non sinas in aeternum p. 234.—*Stowe*: me quoque tibi audaciter accedentem non sinas perire W. p. 227, M. p. 195.—*Irish Liber Hymnorum* (Lament. S. Ambros.): zelare domine ut non sinas usque in finem perire famulum tuum I 142.—The seventh of the Orationes solemnes of Good Friday in *Gelas.* I 41, *Greg.* c. 59, *Gall.* p. 352 begins: Omnipotens sempiterne Deus qui omnes salvas et neminem vis perire.—*Bobiens.*: Tu es enim Deus qui nullum tibi perire vis p. 362.

(**35**) Pr. XXV, 124. 1—2: Miserere mei *saluator mundi qui regnas* in saecula saeculorum. Amen.

Pr. XXIX, 127. 7—8: et dominum nostrum Iesum Christum et *saluatorem mundi. qui uiuit* et regnat in saecula saeculorum.

What is to be considered in this place is the particular use of the appellative "Salvator mundi" immediately before the usual formulae concluding liturgical prayers[1].—I find no instance of this in *Leon.*, or in *Greg.*, or in *Bobiens.*, or in *Moz.* The nearest approach in *Moz.* is the close of a "post-Sanctus" (the common formal conclusion to which prayer seems to have been "Cui est honor et gloria in saecula saeculorum. Amen."): Infusione Sancti Spiritus tui repleantur munera hujus sacrificii. Tu es Deus meus salvator: et redemptor eterne 445. 40—42. Indeed the word "Salvator" is rarely used in the books just named; but see "Salvator noster" *Moz.* 57. 68; "Salvatorem mundi" *Leon.* 29. 22, *Gelas.* II 26, *Greg.* 99 (in Natali S. Jo. Bapt.); "Salvator noster" or "suus" *Gelas.* I 9, 11, 37, etc., *Greg.* 18, 51. 77.—On the other hand the use of "Salvator mundi" before the final "qui vivis" *etc.* as in *Cerne* Pr. XXV and XXIX is common in *Goth.* and *Gall.* In *Goth.*: p. 190 (twice), 191, 197, 205, 208, 209, 212 (twice), 214, 218, 221, 222, 227[2], 228,

[1] *Cerne* 96. 10, 101. 10, 133. 17, 156. 8—9 are not therefore taken into account.

[2] At p. 227 of *Goth.* and thenceforward the text of the prayers cited breaks off with the words "Salvator mundi," or "Salvator" only. The absence of the formal termination "qui vivis," etc. is, I think, a simple omission by a careless scribe. A minute examination of the manuscript of the *Missale Gothicum*, made some years ago from a purely palæographical point of view, convinced me that it is written in three hands: the first and most careful hand being answerable for ff. 1—87, 89—118; the

230, 233, 235 (twice), 236, 238, 240 (twice), 257, 259, 261 (four times), 275, 300.—*Gall.* p. 338, 356, 360, 369 (without "qui vivis"), 376.—*Ant. of Bangor*, II Nos. 62, 63, 64, 68, 69, 71, 73, 91, 92, 93.—*Irish Liber Hymnorum*: a prayer or laud ending "per te Christe Jesu saluator" I p. 42; prayers ending "saluator mundi qui regnas" I 158, 202.—*Book of Deer*, W. p. 165.—*Gelas.* III 91 (c. 751).—*Suppl. Greg.* c. 233.

The question arises whether this use of "Salvator mundi" immediately preceding the formal "qui vivis" or "qui regnas" at the close of a prayer is a Gallican peculiarity or a mark of Irish influence; the evidence seems rather to point to the former alternative. If so, in the absence generally of distinctively Gallican features in *Cerne*, the occurrence of the form in prayers XXV and XXIX would be the more interesting.

(**36**) Pr. XXVI, 124. 9—10: *Deus unus et non solus. Unitas triplex.*

*Moz.* Una divinitas, trina majestas; natura inseparabilis, persona individua; Deus unus et non solus: unitas triplex, trinitas simplex 84. 94—97.—*Bobiens.* p. 376 as in *Moz.*; the manuscript and Mabillon's print omit the word "non" which has been restored by G. H. Forbes from *Moz.* to which he refers in the margin; the prayer in *Cerne* confirms his emendation. At the same time may be compared *Goth.* p. 200: qui unum te Deum dominantem, distinctum nec divisum, Trinum nec triplicem, Solum nec solitarium, consonâ laudamus voce; a passage which reads as if in direct contradiction of *Moz.* or *Bobiens.*

(**37**) Pr. XXVI, 124. 13: Ut sim sanus *hic et in futuro saeculo.*

Pr. XXXVI, 135. 7—9: Ut me nunquam in eorum tradas potestatem aduersariorum, *nec hic nec in futuro seculo.*

Pr. XLI, 139. 14—15: ut...purificata atque sanctificata redimi merear *hic et in futuro* domine mi Iesu Christe Amen.

This expression is a "Mozarabic" and Irish peculiarity.—In *Leon.* and the subsequent Roman books the antithetical forms are: "temporal...eternal" (or "perpetual," "sempiternal"), "present ...future," "present life...eternity," "mortal life...immortality," etc.—In *Moz.* "hic et in futuro saeculo" occurs in a frequently recurring thanksgiving[1] after communion: ut nos in eadem refectione et sanctificationem habentes hic et in futuro seculo gloriam percipiamus 7. 63, 23. 30, 67. 17, 69. 60, 89. 37, 233. 45—46, 271. 19, 273. 38, 284. 49, 379. 74—5, 420. 104; et hic et in futuro seculo eorum gaudii mereamur esse participes 327. 51. Kindred expressions: et hic...et in futuro 234. 25—6, 308. 100—102, 365. 16—17; et hic...et post 51. 98—100; et in hoc seculo...et in futuro 79. 90—91; et hic in seculo...et peracto luctamine mundi 32. 1—2; et hic...et ultime resurrectionis tempore 210. 82—84; et hic et in eternum 309. 74, 442. 77, 451. 105.

*Stowe*: expelle diabulum et gentilitatem ab homine isto...de operibus et omnibus conversationibus hic et [in] futuro W. p. 207.—*Ant. of Bangor* II No. 96, same prayer as in *Stowe* p. 207.—*Irish Liber Hymnorum*: ut simus filii tui hic et in futuro. amen I p. 94; Euangelium domini ...defendat nos...hic et in futuro amen p. 95.—St Gall MS 1395: hic et in aeterna saecula saeculorum. Amen[2] W. p. 184.—*Bobiens.*: et hic et in aeternum p. 359. 361 (these are respectively the same prayers as in *Moz.* 442. 77 and 451. 105 cited above).—*Richenov*: ut hic et in aeternum

second for ff. 88, 135$^{b}$, 150—207, and 244$^{b}$ to the end (f. 261); the third, and least careful, hand, for ff. 119—135$^{a}$, 137—149, 208—244$^{a}$ (f. 136 is an inserted scrap). This third hand begins at page 225 of Mabillon's print, just at the point where the first and most careful hand disappears and where the formal termination "qui vivis," etc. after "Salvator mundi" begins to be omitted.

[1] This thanksgiving prayer beginning "Refecti Christi corpore" is distinct from the communion antiphon with the same incipit in *Moz.* which has been adopted, or imitated, in Irish books; see the indexes to W. and to *Ant. of Bangor.*

[2] Cf. the conclusion of Ep. 5 of S. Columbanus, "hic et in aeterna saecula saeculorum. Amen." *Mon. Germ. Epp.* III 177.

salvi esse mereamur. Per Dominum p. 20 missa VI.—Gallican fragment ed. by Mai: quod et hic et in aeternum proderit (occu)pari, Hammond, *Liturgies Eastern and Western* p. lxxxiii.—*Goth.*: hic et in aeterna saecula saeculorum p. 300; et in hoc saeculo et in futuro p. 244.—*Gall.*: qui fidem cum operibus habuerit in hoc saeculo vitam aeternam recipiet in futuro p. 339 (Expos. Symboli); et hic...fructum capiant et in futurum gloriam consequantur aeternam p. 361.—The only case in which I have observed the expression "hic et in futuro saeculo" in a Roman book is *Gelas.* I 71: quatenus...huius confessionis fructum et hic et in futuro saeculo percipere mereatur; but it is to be observed that the concluding portion of book I of *Gelas.* largely consists of forms which have been introduced into the original book in Gaul, and of such forms No. 71, an order "ad catechumenum ex pagano faciendum," seems to me to be one.

To sum up: the expression "et hic et in futuro (saeculo)" is originally "Mozarabic[1]" and hence found its way into Irish books; the same is probable, notwithstanding its occurrence in *Richenov.* and Mai's fragment, of "et hic et in eternum," this and the kindred expressions so common in *Moz.* not having asserted themselves generally in the later Gallican books, *Goth.*, *Gall.*, *Franc.*

(**38**) Pr. XXVIII, 125. 19—126. 6.

To what has been said in the Introduction pp. xxvi—xxvii in regard to Pr. XXVIII, it may be added that the words "spes fidelium, gloriatio humilium, beatitudo justorum" (the only words of the prayer not there accounted for) are drawn from a collect in *Gelas.* I 61 which begins: Deus vita fidelium, gloria humilium, beatitudo justorum. The occurrence of the incipit of Pr. XXVIII ("Deus immortale praesidium omnium postulantium, liberatio supplicum, pax rogantium, vita credentium, resurrectio mortuorum") in the *Sacramentarium Godelgaudi* as well as in *Suppl. Greg.* may suggest that these documents copy a pre-existing prayer but will not warrant the assumption that *Cerne* here uses *Suppl. Greg.* Cf. also the following incipit of an "ad pacem" in *Bobiens.* pp. 375—6: Deus vita credentium, regio vivorum (*sic*), exspectatio fidelium, resurrectio mortuorum; and *Stowe*: vita credentium, resurrectio famulorum tuorum W. p. 248, M. p. 232.

(**39**) Pr. XXIX, 126. 10—11: et miserearis mihi *in omni misericordia tua* in sempiternum.

Pr. XLVI, 142. 11—12: *Te deprecor in omni misericordia tua.*

Prayer of St Mugint in *Irish Liber Hymnorum*: Deprecamur te domine in omni misericordia tua ut auferatur furor tuus I 23. 4—5.

(**40**) Pr. XXX, 127. 12—14 (repeated Pr. LXIX, 163. 13, 15): *da...salutem mentis et corporis.*

A common expression in the Roman books: *Leon.* 83. 25, 112. 28; *Gelas.* I 17; *Greg.* c. 33, 38, 48, 253, 254. Although "anima" is found in Roman prayers and "mens" in "Mozarabic" in conjunction with "corpus," "mens" is preferentially the Roman term in such cases and "anima" the Gotho-Gallican.

(**41**) Pr. XXX, 127. 15—17 (repeated Pr. LXIX, 163. 17—19): ut habeam in conuersatione *iustitiam, in moribus disciplinam* et in omnibus initium semper sapientiae *timorem* tuum.

"Des...in moribus disciplinam, et quae (pro) justitiae tuae timore integrâ mente," etc. *Stowe*, W. p. 246, M. p. 228; *Bobiens.* p. 360.

(**42**) Pr. XXX, 128. 3 (repeated Pr. LXIX, 164. 2—3): meque donis tuis *interius exteriusque restaura.*

*Leon.*: Plebem tuam, domine, quaesumus, interius exteriusque restaura 131. 23.—This collect is repeated in *Gelas.* I 27, but not in *Greg.* or *Suppl. Greg.*; nor do I find the same expression in these two latter books, although "interius exteriusque" (or "internus," etc., or "extrinsecus," etc.) occurs commonly in various other combinations in the Roman liturgical documents.

[1] In the *Libellus Orationum Gothico-Hispanus* I do not find "hic et in futuro saeculo" but cognate forms as follows: et hic et in futuro p. 33, 58, 60, 69, 75, 92, 98; et hic et in aeternum p. 8, 43, 46, 52, 74, 95, 108, 122; et hic et post p. 11, 14, 29, 33, 40, 60, 65, 72.

(**43**) Pr. XXX, 128. 5—7 (repeated Pr. LXIX, 164. 5—7): Et per auxilia beatorum apostolorum tuorum fidelissima *confirma fragilitatem meam* et mihi *contra mundi pericula* prębe *firmamentum*.

This seems to be a reminiscence of the thanksgiving prayer after mass in the "Missa Romensis cottidiana" (the normal mass) of *Bobiens.* (p. 281), and of the normal mass in *Stowe* (W. p. 244, M. p. 224), which reads: sit ablutio scelerum, sit fortitudo fragilium, sit contra mundi pericula firmamentum. As G. H. Forbes has pointed out, the latter part of this thanksgiving is (with slight variants) found in *Leon.* 111. 3—8, and in a more simple form at 144. 13—16; this latter however reads "sit fortitudo *fragilitatis* humanae"; it is possible therefore that the writer of Pr. XXX knew this latter collect as it stands in *Leon.* directly and not only through such a medium as *Bobiens.*[1] or *Stowe.*

(**44**) Pr. XXX, 128. 7—8 (repeated Pr. LXIX, 164. 7—8): Et custodi me contra *hostes* meos *uisibiles et inuisibiles* (cf. Pr. X, 99. 6—7, and Pr. XLVIII, 145. 7—8 for: inimici mei uisibiles et inuisibiles).

The only prayer in which I have been able to find this phrase is in *Suppl. Greg.*: ut hoc salutari mysterio contra visibiles et invisibiles hostes reddatur invictus c. 190 ("p. comm." of "Missa tempore synodi pro rege dicenda"); cf. *Leon.*: et manifesti subiciantur hostes et invisibiles excludantur 170. 2; repeated in *Gelas.* I 18 (c. 510).

(**45**) Pr. XXX, 128. 13 (repeated Pr. LXIX, 164. 13—14): *Da* mihi *fidei speique et caritatis augmentum.*

*Leon.*: Omnipotens sempiterne Deus da nobis fidei spei et caritatis augmentum 76. 16.—*Gelas.*: III 9 as *Leon.*; III 26 (da, etc.).—*Greg.*: Largire, quaesumus, Domine famulis tuis fidei spei et caritatis augmentum c. 10 (this collect is an adaptation of *Leon.* 160. 6—7, or *Gelas.* I 5, which, however, read: fidei et securitatis augmentum).—In *Goth.* (p. 234) the words "da nobis fidei spei et caritatis augmentum," are borrowed and worked into a "post nomina" prayer of otherwise evident Gallican composition.—*Suppl. Greg.* c. 171 as *Gelas.* III 9.

(**46**) Pr. XXX, 129. 6—7 (repeated Pr. LXIX, 165. 6): *Praetende* mihi *dexteram caelestis auxilii.*

*Greg.*: Praetende, Domine, fidelibus tuis dexteram caelestis auxilii c. 43, 252.—*Gelas.*: Praetende, Domine, misericordiam[2] famulis tuis et famulabus tuis dexteram caelestis auxilii III 106.—It will be pointed out No. 69 *infra* that the group of masses III 92—106 in *Gelas.* did not form a part of the original Roman book but were added probably in the seventh century. The question accordingly arises whether the agreement of *Cerne* and *Greg.* in this case can be regarded as evidence that the writer of prayer XXX was acquainted with the *Gregorianum*.—The only MS of the eighth century revision of *Gelas.* (Wilson's R) which contains the prayer of III 106 quoted above has the same clumsy reading as the only extant MS (V) of the earlier recension (Wilson, p. 312, note 1). But the mass III 106 has been adopted into *Suppl. Greg.* (No. LXXIII, col. 195) in which the prayer reads: Praetende Domine famulis et famulabus tuis dexteram caelestis auxilii. The original composer of the prayer in *Gelas.* and *Suppl. Greg.* doubtless used *Greg.* here for his model, and it is probable that *Suppl. Greg.* preserves the correct reading of the original as it was first introduced into *Gelas.* In any case, whilst it is quite possible that the writer of *Cerne* Pr. XXX may have been acquainted with *Greg.*, the facts as regards this particular item do not afford a valid argument in support of such a contention. See No. 60 *infra* for "Praetende dexteram majestatis."

[1] G. H. Forbes (p. 209) adduces in the margin an "Ambrosian" prayer "apud Gerb." which is (with slight variants) the same as that in *Bobiens.* and *Stowe.* But (independently of other reasons for hesitation) in our ignorance as to the Ambrosian books earlier than the ninth century it would be rash to assume that *Bobiens.* and *Stowe* borrowed this thanksgiving prayer from Milan.

[2] *Cerne* p. 125. 12: *Praetende* mihi *misericordiam tuam* clementissime Deus; cf. *Gelas.* III 24 and 57 for the same expression. But *Cerne* in this case may be only imitating Ps. 35. 11: Praetende misericordiam tuam scientibus te.

(**47**) Pr. XXX, 129. 7—8 (repeated Pr. LXIX, 165. 6—7): Praetende mihi dexteram caelestis auxilii super *omnes habitantes in habitaculis meis.*

*Gelas.*: ut mittere ei digneris angelum tuum sanctum ad custodiendos omnes in hac habitatione (consistentes MS R) III 73; Exaudi nos, Domine sancte, Pater omnipotens, aeterne Deus et mittere dignare angelum tuum sanctum de caelis qui custodiat, foveat, protegat, visitet atque defendat omnes habitantes in hanc habitaculum (*sic*) famuli tui illius III 76 (c. 739); Deum omnipotentem, fratres carissimi...supplices deprecemur ut habitaculum istum una cum habitatoribus benedicere atque custodire dignetur III 76 (c. 740).—*Stowe*: W. p. 212, as *Gelas.* III 76 (c. 739) "Exaudi," etc. (but: "domine deus" for "Domine sancte"; "subeat" for "foveat"; "visitat" for "visitet"; "hoc" for "hanc"; and "illuc" for "illius").—In *Suppl. Greg.* the passage "Exaudi," etc. of *Gelas.* III 76 (c. 739) becomes a special "Oratio quando aqua spargitur in domo"; and hence it has eventually come to be adopted as the collect at the "Asperges" before High Mass in the Roman rite; though it seems not open to doubt that the prayers in *Gelas.* cited above are all of them interpolations in the original *Gelasianum* made in Gaul.

I think it is possible to carry the case a step further back. G. H. Forbes has pointed out (*Gallican Liturgies*, p. 93 and 263) the connexion between the address preceding the prayer "pro peregrinantibus" (the sixth of the "Orationes paschales" said on Holy Saturday) as found in *Goth.* and in *Bobiens.* But the address as found in these two books is connected with the address before the prayer "pro peregrinantibus et navigantibus," the tenth of the series of "Orationes paschales" in the *Libellus orationum Gothico-Hispanus* (p. 102). I append the three texts:

| *Goth.* | *Libell. orat.* | *Bobiens.* |
|---|---|---|
| Caelestium et terrestrium et | Caelestium et terrestrium | Caelestium et terrestrium |
| infernorum Dominum Deum | Deum, | Deum |
| Patrem omnipotentem, fratres | fratres | Patrem |
| dilectissimi, deprecemur, obse- | dilectissimi, deprecemur, | supplices deprecemur |
| crantes uti fratres nostros et | ut in fratribus nostris | ut omnes fratres nostros |
| sorores quicumque peregrinati- | quicumque peregrinati- | qui peregrinati- |
| onum necessitatibus subjacent | onum necessitatibus subjacent | onum necessitatibus subjacent |
| omnipotens Deus auxilio suo | potenti auxilio suo | potentia auxilii sui |
| adjutor reducat ac protegat. | consolator et redux esse | protegat |
| | dignetur, etc.[1] | atque defendat. |

It will be observed that "protegat" of *Goth.* reads in *Bobiens.* "protegat atque defendat" (which latter expression is found also in a Benediction in *Lib. or. Goth.-Hisp.* p. 34: Ipse vos in omnibus protegat atque defendat), whilst *Gelas.* III 76 (c. 739) reads "foveat, protegat, visitet atque defendat"; and as this prayer of *Gelas.* is found also in *Stowe*, the question arises whether it is not the work of an Irish hand (*cf.* also *Bobiens.* p. 371: custodiat, protegat atque defendat). The more closely the text of the earlier recension of *Gelas.* is examined, the more distinctly does the question impose itself whether the Irish also were not concerned in the manipulations to which this Roman book was subjected in Gaul in the seventh century.

(**48**) Pr. XXX, 130. 6—7 (repeated Pr. LXIX, 166. 2—3): Ego *pulso* precibus *aures misericordiae tuae.*

*Moz.*: Aurem misericordiae tuae pande pulsanti famulo tuo N., eterne omnipotens Deus 446. 62—63; Parturiat in corde meo inenarrabiles gemitus qui aures possint pulsare tuas 444. 60—62.—*Gelas.*: Pateant aures misericordiae, Domine, precibus supplicantium III 5.—*Greg.*: Aures tuae pietatis, quaesumus, Domine, precibus nostris inclina c. 251 (for "aures misericordiae tuae...inclina" see *Gelas.* III 59, 62; for "aures tuae pietatis inclina" *Gelas.* I 44; for "aures misericordiae tuae" *Leon.* 83. 11).

(**49**) Pr. XXX, 130. 14—15 (repeated Pr. LXIX, 166. 10—11): Neque despicias me quem pretioso pignore tui *sacrosancti sanguinis* in cruce comparasti.

[1] The remainder is of no interest here.

See No. 14 *supra* for "sanctus sanguis." The word "sacrosanctus" as applied to the Body and Blood of our Lord in the Eucharist is not peculiar to any of the ancient Latin liturgies or to any group of them. See *e.g. Leon.* 59. 20, 67. 30; *Gelas.* I 28 (c. 532), III 16 (Canon Actionis repeated in *Greg.*, *Bobiens.*, *Stowe*, *Franc.*), III 57; St Gall MS 1394, W. p. 178; *Goth.* p. 193; *Moz.* 74. 75, 83. 5; cf. *Stowe*: sacrosanctam hanc aeucharistiam corporis et sanguinis domini nostri ihesu christi, W. p. 224 (Visit. infirm.).

For "sacer" in conjunction with "corpus" or "sanguis," see *Goth.* 195, 237, 238.—The forms of administration of Holy Communion in *Stowe*, W. p. 243, M. p. 222, *Ant. of Bangor* II No. 112, read: hoc sacrum corpus; the earliest Roman form, if *Gelas.* I 75 may be taken to represent it, has, like the present form, no adjective but runs simply: Corpus D. n. J. C.—*Moz.*: hic sanguis sacer filii tui Domini nostri 201. 16; ut hujus sacri corporis alimentum cruorisque suavissimum poculum 217. 43—44; qui nobis dare dignatus es sacri corporis tui Eucharistiam 233. 72—74; cf. "sacri corporis" 255. 53, of the Body of our Lord in the Tomb.—Collects in *Leon.*: Corporis sacri et pretiosi sanguinis repleti libamine 3. 4; Sacri corporis et sanguinis pretiosi renovati libamine 8. 19.—In *Greg.* the words of *Leon.* 3. 4 just cited have been adopted as the beginning of a "post-comm." at c. 105, 107, 130, 243, 244. But I have not found "sacer" in connexion with "corpus" and "sanguis" elsewhere in the Roman books.—Seeing that "Corporis sacri" in *Greg.* is merely borrowed from *Leon.*, I think that this form may also be reckoned as an instance of that similarity in expressions between *Moz.* and *Leon.* to which attention has been already called.

(**50**) Pr. XXXV, 135. 1: et custodias me *diebus ac noctibus horis atque momentis.*

Pr. XLII, 140. 1: ut custodias eam [*sc.* animam meam] *diebus ac noctibus horis atque momentis.*

*Ant. of Bangor*: Diebus atque noctibus, horis atque momentis, miserere nobis, Domine, II No. 116 (8).

*Bobiens.*: Simus ergo per singula momenta solliciti ut mereamur habere, etc. p. 286 (borrowed from *Moz.* 3. 70—71 (see G. H. Forbes *in marg.*).—*Moz.*: recreati per momenta 26. 35; per vite nostre vel maxima spacia vel minima momenta laudare, 62. 66—67; sollicitiores nos efficiat momento omnis diei 279. 58—59; Quo ab eo per momenta compuncti 287. 31; illi tuam contemplantur quotidie gloriam: nos flagitamus per momenta misericordiam 355. 57—59; et quia non est hora punctus atque momentum quo a nobis non offendaris Deus 379. 31—32; (in reference to martyrdom) propositum non mutare sub spacio: an implere desiderium sub momento 403. 62—64.—*Richenov.*: ut te...per omnia momenta veneremur p. 3, Missa II.—*Goth.*: nullumque momentum est quo a beneficiis pietatis tuae vacuum transigamus p. 201. (It is worth while to notice the resemblance between this particular portion of *Goth.* and *Moz.* as pointed out by G. H. Forbes in the marg. of his ed. pp. 44—47).—*Gall.*: (in reference to the gifts of the Magi) uno denique momento Regnum, Sacrificium, Sepultura...complentur p. 336.—*Gelas.*: Deus per cuius providentiam nec praeteritorum momenta deficiunt I 54 (Or. et Prec. de Pascha annotina); Deus qui saeculorum omnium cursum ac momenta temporum regis III 53 (Or. in Natale genuinum); Deus sub cuius nutibus vitae nostrae momenta decurrunt III 70 (Or. ad Missam pro Infirmo). Of these three numbers of *Gelas.* I have no doubt that at least III 53 formed no part of the original book.

(**51**) Pr. XXXVIII, 137. 14—15: Deus *formator reformatorque humani generis* qui incondita *condidisti.*

The use of the terms Creator, Conditor, Formator, Reformator, Reparator, Redemptor, Salvator, humani generis, humanae naturae, substantiae, etc., as occurring in the early Latin liturgies, might be an instructive subject for special discussion, especially (so far as I have observed) in regard to the early prevalence of "Reparator" and "reparare" and the later preference for the term "Redemptor," "redimere." In this place it is proper to do no more than cite texts which may have been in the mind of the writer of prayer XXXVIII: *Leon.*: qui per ineffabilem potentiam Verbi tui sicut humani generis es conditor ita et benignissimus reformator 144. 24—25; Deus qui humanae substantiae dignitatem et mirabiliter condidisti et mirabilius reformasti 159. 9—10.—

*Gelas.*: I 5 as *Leon.* 159. 9—10; Omnipotens sempiterne Deus, creator humanae reformatorque naturae I 5; Deus qui humani generis ita es conditor ut sis etiam redemptor I 30; Deus humani generis conditor et benignissime formator[1] qui hominem...unici Filii tui sanguine redemisti, etc.... integrum sit ei atque perpetuum et quod gratia tua contulit et quod misericordia reformavit I 38 (c. 550). The prayer in *Gelas.* beginning and ending with the words just cited seems (like so much in this section) to bear on the face of it evidence of non-Roman origin; it has been incorporated into the *Suppl. Greg.* c. 210—211 with some improvements of style; the beginning reads in that compilation: Deus humani generis benignissime conditor et misericordissime reformator.—*Goth.*: Deus largitor pacis et generis humani formator p. 298.—*Irish Liber Hymnorum*: Deus formator omnium deus et iudex iudicum I 84 l. 7 (Hymnus S. Columbae *In Te christe*).—MS V of *Gelas.* I 38, *Goth.* p. 298, and *Cerne* 137. 14 are the only cases in which I have noticed the use of the word "formator" in prayers up to the close of the eighth century.

(**52**) Pr. XL, 138. 15—139. 2.

It has been pointed out in the Introduction, p. xxviii, that Pr. XL is derived from a prayer in *Gelas.* I 12. This prayer of *Gelas.* occurs also in *Goth.* p. 205, and in the *Biasca MS* of the Ambrosian mass-book p. 40 (in the recently printed *cod. Bergomens.*, Solesmes, 1900, No. 186); it is not found in *Greg.* or *Suppl. Greg.* But *Goth.* omits "*Omnipotens* sempiterne" and reads "ac noster" for "et noster"; *Biasca MS* reads "ut per haec" for "ut semper in" (the *cod. Bergomens.* and the printed Missal (1618) have "ut semper in"). It would seem therefore that the *Cerne* prayer is to be referred directly to *Gelas.*

(**53**) Pr. XLI, 139. 5—6: *Deus refugium pauperum, spes humilium, salusque miserorum.* Qui remotis, etc. (see No. 54).

*Gelas.*: Deus refugium pauperum, spes humilium, salusque miserorum, supplicationes populi tui clementer exaudi III 32.—*Greg.* c. 250 as *Gelas.*—This collect has also been made the basis of a prayer in *Goth.* p. 266 which I subjoin as an interesting example of the manner in which earlier Roman liturgical materials are utilized by later non-Roman composers:

| *Gelas.* III 32. | *Goth.* p. 266. |
|---|---|
| Deus, refugium pauperum, spes humilium, salusque miserorum, | Deus, refugium pauperum, spes humilium, salusque miserorum, interveniente pro nobis beatissimo fundatore Ecclesiae tuae Petro |
| supplicationes | supplicationes |
| populi tui | supplicum tuorum in die triduani hujus jejunii |
| clementer exaudi; | clementer exaudi; et tranquillitatem a vitiis pariter et hostibus nostris concede temporibus: |
| ut quos iustitia verberum fecit | ut quos justitia flagellorum tuorum juste facere potest esse |
| afflictos, abundantia remediorum | adflictos, abundantia misericordiae tuae, ipso beato Petro obtinente, |
| faciat consolatos. | faciat consolatos. |

(**54**) Pr. XLI, 139. 6—8: Qui *remotis obumbrationibus carnalium uictimarum spiritalem* nobis *hostiam* et uiuentem placentem patrique inchoantem (*sic*) dedicasti.

*Leon.*: Remotis obumbrationibus carnalium victimarum spiritalem tibi summe Pater hostiam supplici servitute deferimus 32. 1—2.—*Gelas.*: Qui oblatione sui corporis remotis sacrificiis carnalium victimarum I 48; I 84 as in *Leon.*; but I 84 bears marks of late and artificial composition: four collects are taken from different parts of *Leon.*, a fifth is taken with a slight alteration from *Gelas.* III 84 (see Wilson's notes in marg. p. 129—130) whilst the preface comes from *Moz.* 71.

[1] So MS V (the earlier type of *Gelas.*); S, representing the eighth century revision, reads "reformator" (Wilson, p. 68, n. 28).

44—54, 59—61[1]; finally, the only remaining item, the first collect, seems to me penned in a fair Gallican style.—*Franc.* p. 325 as in *Leon.*—The *Leon.* collect is not in *Greg.* or *Suppl. Greg.* The preface for Easter week in both the Vat. and Ottobon. MSS of the latter (c. 277, 313) is taken from *Gelas.* I 48 (as cited above); as it is found in both MSS this preface was probably one of those embodied in *Suppl. Greg.* by the original compiler.

(**55**) Pr. XLI, 139. 10—11: *hic est calix sanguinis mei noui testamenti.*

These words are not derived from either the Old Latin or Vulg. of Luke xxii 20 or 1 Cor. xi 25. They are not to be found in any patristic text cited by Sabatier. On the other hand they occur in the recital of institution ("hic est enim calix sanguinis mei novi et aeterni testamenti") of the Roman Canon in *Gelas.*, *Greg.*, *Biasca MS*, *Franc.*, *Stowe*, and *Bobiens.* (the two latter, however, reading "sancti sanguinis"). It is to be concluded therefore that the writer of prayer XLI drew in this passage from the Roman Canon, though not in the peculiar Irish form found in *Bobiens.* and *Stowe*; the quotation "remotis obumbrationibus" which just precedes in *Cerne* seems to exclude *Greg.* from consideration as a "source."

(**56**) Pr. XLIII, 140. 9—10: Omnipotens et misericors Deus...per *merita gloriosa* beatorum apostolorum tuorum....

The adjective "gloriosus" is very commonly used in the liturgies, and is found in combination with a great variety of nouns. Thus in *Leon.* I have noticed it in combination with 27 different nouns (excluding proper names), in *Gelas.* with 18, in *Greg.* with 5, in *Bobiens.* with 11, in *Goth.* with 21. Some of these expressions, *e.g.* gloriosa passio, confessio, intercessio, are frequently repeated. This makes the rarity of "gloriosa merita," and its restriction to, and persistence in, one class of the Liturgies the more remarkable. The only instances which I have found of this expression are: *Richenov.*: sanctorum tuorum nos gloriosa merita, ne in poenam veniamus, excusent p. 9 Missa IV; *Goth.*: et non solum excellentioribus praemiis martyrum tuorum merita gloriosa prosequeris[2] p. 290; *Franc.*: quia dum beati illius merita gloriosa veneramur[3] p. 318.

I find the expression once only in *Moz.*, in the "post nomina" prayer of the mass of S. Speratus, as follows: Martyrum tuorum Domine virtutibus congaudentes, per eorum te gloriosa merita precamur acclives, etc. 405. 56—58. But whilst it is certain that the Toledan missal contained a mass of S. Speratus at the end of the eighth century, it is also certain that the mass now to be found in *Moz.* differs from the ancient text; for Elipandus (Migne, *P. L.*, 96, 875) cites a considerable passage from one of its prayers which does not appear in the print. It is doubtful therefore whether this occurrence of "gloriosa merita" in *Moz.* is not an importation from France, say in the ninth century[4].

[1] Pope Clement XIII on 3 January 1759 prescribed the use of this preface "de SS. Trinitate" on all Sundays that have no proper preface. According to Dr Thalhofer (*Liturgik*, II p. 179) this is now considered by some persons the "praefatio communis" of the Roman rite.

[2] G. H. Forbes in marg. of his p. 140 points out that the preface from which these words are taken is found as a preface in Ménard's *Greg.* and as an "Ambrosian" preface in Gerbert's Sacramentary "triplicis ritus." But in the former it is no more than the interpolation of an old Gallican form into the genuine *Greg.*; whilst the attributions of Gerbert's Sacramentary "triplicis ritus" have themselves to be justified in each particular case before they can be admitted. In the present instance no more can be affirmed with certainty than that this preface of *Goth.*, cited in the text, so far as it can be traced back, comes to us from a Gallican source.

[3] These words were not preserved when the preface from which they are quoted was introduced into the eighth century revision of *Gelas.* See Wilson p. 354 and Gerbert p. 170.

[4] Lest this conjecture be thought an expedient invented *ad hoc*, I would call attention to a similar case: "cari nostri" it is well known is a term so commonly used for the dead in Gallican books as to be almost a technical term. I find it only once so used in *Moz.* viz. p. 416. 101; once "per caros suos" is used for the surviving relatives 314. 55, "tuis charis" 39. 75 refers also to the living.

However that may be, it seems probable that in the extract from Pr. XLII cited above we have another trace of direct Gallican influence[1].

(**57**) Pr. XLIII, 140. 16—17: Da ueniam peccatis meis et libera me *ab omnibus malis.*

Pr. XLVIII, 145. 10—11: libera me inmortalis Deus *ab omnibus malis praeteritis praesentibus et futuris.*

(Cf. Pr. XXXV, 135. 1—2: custodias me...et *ab omni malo.*)

The invariable prayer after the Lord's Prayer in the Order of the Roman mass (*Gelas.*, *Greg.*) begins: Libera nos, quaesumus, Domine, ab omnibus malis praeteritis praesentibus et futuris; in *Stowe*, W. p. 242, M. p. 220, and in *Bobiens.* p. 281, these words of the Roman Canon are found in the singular: ab omni malo, praeterito, etc.[2]—In *Moz.* the invariable form of the corresponding prayer begins: Liberati a malo, conformati semper in bono 6. 66—67, 231. 95 (cf. on Good Friday: Eruti a malo, stabiliti semper in bono 172. 62—63; but in the interesting "missa votiva omnimoda" 441—443: Erue, libera...nos ab operibus malis 443. 29—31).—In the Gallican books the prayer after the Lord's Prayer is variable. *Richenov.* reads "a malo" p. 1, 19, miss. I, VI; as also does *Goth.* ("a malo," or "ab omni malo") p. 189, 192, 196, 202, 211, 214, 223, 238, and in the first, second and sixth of the six Sunday masses p. 293, 294, 300; but in the third, fourth and fifth Sunday masses p. 296, 297, 298 the reading is "a malis[3]." *Gall.*: "malo" p. 335, 349; "a malis omnibus" p. 331.—The other Irish books agree with *Stowe* and *Bobiens.* in reading "malo": *St Gall MS* 1394 W. p. 177 (+praet. praes. et futur.); *Book of Mulling* W. p. 172; *Book of Dimma* W. p. 170; the "Visit. infirm." in *Stowe* W. p. 223; the "Libera nos" at the end of the Litanies in *Stowe* W. p. 226, 239, M. p. 192, 194; *Ant. of Bangor* II No. 76, 109; *Book of Deer* W. p. 164. The only exception to the use of the singular which I have observed in an Irish book occurs in the first of the two prayers following the Epistle of Christ to Abgar in the *Irish Liber Hymnorum*, which reads: defende nos a malis I 94; the second reads: defendat nos ab omni malo p. 95[4].—The only example that I have observed of "Libera nos a malo" in Roman books is *Leon.* 63. 10, a prayer repeated in *Gelas.* III 26.

(**58**) Pr. XLV, 141. 18—19: *Excita potentiam tuam et ueni* ut saluum me facias.

"Excita, Domine, potentiam tuam et veni" is the beginning of three collects in *Gelas.*, one in II 80, two in II 84; and of four collects in *Greg.* c. 133, 136, 137, 138. *Bobiens.* p. 284, and *Gall.* p. 333, repeat *Gelas.* II 80.—*Gelas.* II 80 has also a collect beginning: Excita potentiam tuam, only; this also is repeated in *Bobiens.* p. 284.—*Libellus orationum Gothico-Hispanus*: Excita potentiam tuam et veni ad liberandum nos, Domine p. 4.

[1] The expression "merita gloriosa" has found its way into the Roman Missal through the collect for the feast of S. Francis of Assisi; it has hence entered, from obvious causes, into the collect of the quite recent mass of S. Francis Regis S.J.; it also occurs in the collect of the mass of S. John Chrysostom.

[2] The original script of *Bobiens.* has the singular; another, but certainly very early hand, has changed the singular into the plural; but in any case the alteration does not affect the question dealt with here. The MS of *Franc.* is imperfect and breaks off towards the close of the Roman Canon, and just before the prayer "Libera nos," the reading of which therefore must remain doubtful.

[3] That this is by mere imitation of the Roman form appears (*a*) from the fact that the six Sunday masses immediately precede the order of a Roman mass ("Missa Romensis cottidiana") with which the (now imperfect) MS seemingly ended; (*b*) from the fact that the fifth mass reads: a malis *praesentibus et futuris.*

[4] When the expression occurs not as an incipit (as in the "Libera nos") but in the course of a prayer, the form is commonly "a malis" in both *Moz.* and the Gallican books. Thus in *Moz.*, "a malis" 150. 55, 234. 25, 349. 42, 442. 91—92 and 102—8; "a malo" in two Benedictions, 201. 55—56, 330. 18, and in the course of a prayer 431. 100—101.—*Goth.* "a malis" in course of prayers, p. 222, 233, 238; and *Gall.* p. 335, 369.

(**59**) Pr. XLVI, 143. 17—18: et corde puro ac mundo *te in omnia et super omnia diligendo* laudare merear.

*Gelas.*: infunde cordibus nostris tui amoris affectum ut te in omnibus et super omnia diligentes, promissiones tuas...consequamur III 1 (cf. I 103: in te habeat omnia quem diligere appetit super omnia[1]).—*Stowe* W. p. 228, M. p. 197 (but "effunde"), *Bobiens.* p. 383, *Franc.* p. 322, *Suppl. Greg.* c. 167 repeat *Gelas.* III 1.

(**60**) Pr. XLVII, 144. 3—5: *Praetende* super me *dexteram tuae maiestatis*, ut auxilium tuum et misericordiam mecum habere merear.

*Leon.*: Ad defensionem fidelium Domine quaesumus dexteram tuae maiestatis extende 105. 11—12. —*Gelas.* II 77 as *Leon.*—*Greg.*: Quaesumus omnipotens Deus vota humilium respice atque ad defensionem nostram dexteram tuae majestatis extende c. 34, 39.—This Gregorian collect is used for the beginning of the preface of a mass "pro vivis et defunctis" in *Bobiens.*: Vere dign. et just. est, omnipotens Deus, ad vota humilium manum dexterae tuae majestatis extende p. 363.—In *Stowe* (in hand of the interpolator Moelcaich) is another adaptation under the title "Oratio Gregoriana super euangelium" W. p. 231, M. p. 203.—"Praetende" (instead of "extende") is common to the Liturgies: *e.g.* "praetende misericordiam" (see p. 259 n. 4 *supra*); "spiritum gratiae" III 50, III 73; "arma caelestia" III 62; "gratiam" III 74; see also *Suppl. Greg.* 188, 197, 198. For "Praetende dexteram caelestis auxilii," see No. 46, *supra*.

(**61**) Pr. XLVII, 144. 5—6: et per *sacrosancta mysteria* corporis et sanguinis Christi filii tui.

For "sacrosanctus sanguis" see No. 49 *supra*.—The formula of the Pax in the Order of the Mass of *Moz.* is: Habete osculum dilectionis et pacis ut apti sitis sacrosanctis mysteriis Dei 4. 92, 227. 82—84. I have not observed the expression elsewhere in *Moz.*[2]—*Leon.*: per haec sacrosancta mysteria in totius ecclesiae confidimus corpore faciendum quod, etc. 20. 25—26; ut...sacrosancta mysteria quae frequentamus actu subsequamur 43. 18.

The expression occurs also *Gelas.* III 4; *Greg.* 23, 75, 244; *Bobiens.* p. 389 ("Benedictio calicis" etc.); *Goth.* p. 214 (adopted from *Leon.* 43. 18), 274 (adopted from *Gelas.* II 33 which reads: "sacro mysterio"); *Franc.* p. 324 and *Suppl. Greg.* c. 169 (as *Gelas.* III 4).

(**62**) Pr. XLVIII, 144. 15—17: Multiplica super me *misericordiam tuam ut dimittas* quod *conscientia metuit et adicias quod oratio non praesumit.*

*Gelas.*: Effunde super nos misericordiam tuam, ut dimittas quae conscientia metuit, et adicias quod oratio non praesumit III 7.—Adopted in *Franc.* p. 324, and *Suppl. Greg.* c. 170.—For "Multiplica ...tuam" see No. 21 *supra*.

(**63**) Pr. XLIX, 145. 14—16: *Deus iustitiae* te deprecor, *Deus misericordiae*, Deus inuisibilis, *Deus inconprehensibilis*, *Deus inenarrabilis*, aeterne perpetue benedicte deus.

*Goth.*: Deus justitiae, Deus misericordiae, Deus immortalitatis et vitae, Deus splendoris et gloriae p. 298.—*Bobiens.*: Domine Deus inconprehensibilis et inenarrabilis qui, etc. p. 366. "Deus inenarrabilis" (alone) is common in Irish documents and in *Moz.*

(**64**) Pr. XLIX, 146. 17: Cura in me *stuporem mentis.*

*Gelas.*: ne forte sine hac ordinis ratione vel causa stuporem vobis in mentibus relinquamus I 34 ("Expos. evang. in aurium apertione ad electos").—This text is also found in *Gall.* p. 342, and in *Bobiens.* p. 311 (which latter, however, omits: vobis in mentibus).—*Goth.*: converte ad te quaerendum stupidas mentes hominum, qui nuptiale convivio vertisti latices in falernum p. 208.

[1] The corresponding phrase in *Leon.* (140. 31) runs in the plural and reads "elegere" instead of "diligere appetit."

[2] But the word "sacrosanctus" occurs in *Moz.* in combination with many other words: solennia 79. 71; pascha 130. 99; communio 234. 22, 365. 13, 463. 83, 466. 108; munera nostrae salutis 348. 99; altario 381. 43.

(**65**) Pr. XLIX, 147. 8: sed omnes expectas ad *paenitentiae locum* reuerti.

*Bobiens.*: Et locum poenitentiae ac flumina lacrymarum, concessam veniam (*sic*), a te merear accipere p. 357; Tribuas ei, Domine, delictorum suorum veniam in illo secreto receptaculo ubi jam non est locus poenitentiae p. 385.—Order "ad poenitentiam dandam" at end of MS V (but not a part) of *Gelas.*: da huic famulo tuo Illi plenam indulgentiae veniam, et poenitentiae loco (*sic*) exoratus indulge (ed. Muratori c. 764, ed. Wilson p. 314).

(**66**) Pr. XLIX, 147. 9: qui ergo das *spatium paenitendi* da *possibilitatem et operandi.*

This sentence has a familiar sound; but although instances of "spatium" and "possibilitas" with the gerund occur in the early Liturgies I have nowhere found the particular phrase of *Cerne.*—(1) "spatium" with gerund: *Moz.*, ut concesso nobis penitendi spacio, sic defleamus commissa ne iterum admittamus deflenda 87. 85—87; *Goth.*, ut coercendo perire non sinas in aeternum et parcendo spatium tribuas corrigendi p. 234[1]; *Biasca MS*, et quia in inferno...est...nullum spatium corrigendi hic te supplices rogamus et petimus ut ubi das spatium supplicandi jubeas et peccata dimitti p. 155.—(2) "possibilitas" with gerund: *Leon.*, sicut erudire non cessas ita non desines adiuvare ut recte facienda cognoscant et possibilitatem capiant exsequendi 69. 28—70. 2; repeated in *Gelas.* I 62.

(**67**) Pr. XLIX, 147. 11—12: quam nobis largire pro *tua pietate et benignitate* digneris; 148. 2—3: id tu pro tua pietate et *maiestate* et *clementia* tua mihi largire; 148. 7—8: et per *maiestatem* atque *pietatem* tuam illud indulge quod feci.

*Richenov.*: suae benignitatis praestet pietas p. 9 missa IV; clementia majestatis tuae...apud inferos manifestata perclaruit p. 14, missa V.—*Goth.*: suppliciter exoranti pia benignitate responde p. 204.—Slight as may be considered the resemblance between the Liturgy and the prayer in this case, any echo of *Richenov.*, the purest of the Gallican books we as yet possess, is worthy of attention, and in no other of the earlier Liturgies have I found so close a resemblance to Pr. XLIX as in the passages cited above (Pr. XLIX, p. 146. 14—15, offers another resemblance to the phraseology of *Richenov.*, see No. 34 *supra*). It is for this reason that I add the following No. 68 taken, it will be observed, from the same Pr. XLIX of *Cerne.*

(**68**) Pr. XLIX, 148. 4—5: et exeunti mihi de hoc *chau tenebrarum* manum porrige.

The word "chaos" is of rare occurrence in the Liturgies. *Richenov.*: Tu chaos confusisque principiis, etc. p. 18 missa VI.—*Moz.*: non tartareas tenebras aut triste chaos habitationem incurrat 461. 49—50.—*Suppl. Greg.*: nec tegat eum chaos et caligo tenebrarum c. 216 (burial service).

(**69**) Pr. LIII, 153. 3—4: et perducas eam (sc. animam meam) *in locum refrigerii pacis et quietis.*

The form of the commemoration of the dead in the Canon of *Greg.* runs: Memento etiam Domine famulorum famularumque tuarum qui nos praecesserunt cum signo fidei et dormiunt in somno pacis. Ipsis et omnibus in Christo quiescentibus *locum refrigerii lucis et pacis* ut indulgeas deprecamur (c. 3). In the mass for a deceased bishop in the same Sacramentary (c. 270) this commemoration is entitled "Super dipticia"; and, after "somno pacis," is this rubric: "Post lectionem" (i.e. of the names of those to be commemorated; cf. the rubric in *Bobiens.* p. 281 "Commemoratio defunctorum"). The text of the commemoration at c. 270 shews certain variants of which only the following are of importance here: (*a*) the omission of "cum signo fidei"; (*b*) the insertion of "Domine" after "omnibus"; (*c*) the reading "et pacis indulgentiam deprecamur." The seventh and early eighth century attestations of this Memento of the dead generally support the reading of the Canon on these points as against that of the mass: viz., *Bobiens.* (p. 281), *Stowe* (W. p. 237 and

[1] Cf. *Leon.* 23. 15—16: "et, ut ad propitiationem tuam possimus accedere, spiritum ("Spm̄") nobis tribue corrigendi," repeated in *Gelas.* III 28 ("spiritum"). Do not *Goth.* and the *Biasca MS* preserve the genuine reading—"spatium corrigendi"?

240—241, M. p. 215, 218), *Gall.* (p. 333), on all three points[1]; *Franc.* (p. 328) on (*a*) and (*c*), whilst it reads in regard to (*b*) "Ipsis, Domine, et omnibus"; and, on the third point only, *Goth.* (p. 292), which inserts "Domine" after "quiescentibus[2]." I have been able to find no support for the reading "et pacis indulgentiam"; and for the omission of "cum signo fidei" only such as may be derived from the following text of a "post nomina" prayer in *Goth.* (p. 224), the writer of which evidently had in mind the commemoration in *Greg.*: caris etiam nostris qui nos in somno pacis praecesserunt perennis aevi beatitudinem et perpetuae lucis gratiam remunerare dignetur[3].

*Gelas.* contains no form of commemoration of the dead in the Canon. It is not intended here to enter on the question whether the original *Gelasianum* had, or had not, any such fixed form in that place; the investigation could be undertaken with profit only as part of a discussion of the treatment to which the text of the *Gelasianum* was subjected in the seventh and eighth centuries, and the *Gregorianum* in the ninth. The present discussion is no more than an endeavour to illustrate and explain the import of the substitution of the word "quietis" in the *Cerne* prayer LIII for the word "lucis," in a clause the origin of which is manifestly to be referred, immediately or mediately, to the commemoration of the dead in the Canon of *Greg.* This limited discussion may also be viewed as embodying material for one or more chapters of a dissertation on the terms used in the early Western Liturgies (that is, up to the date of the *Suppl. Greg.*) in regard to the state of the faithful and blessed dead. Such a dissertation, on the method of enquiry and investigation, not on that of thesis and proof, would be of interest and value for the history of religious belief, as distinguished from dogma. But it would demand an octavo volume; nor do I think the investigation could be pursued with profit, and security as regards results, until the subject of the state, mutual relations, and chronology of these Liturgies has been put, by positive and detailed treatment, on a different basis from that on which it appears to rest at present.

In spite of this, in spite too of the unsatisfactory state of some of the texts, I propose to see whether it be possible to obtain light on the influences which brought about the particular combination of terms found in the extract from the *Cerne* prayer LIII quoted above; and to do so by means of an enquiry as to the use in the Liturgies of the words "quies," "requies," "refrigerium," "pax" and "lux" in regard to the state of the dead, first in the Gotho-Gallican, and then in the Roman group. The Irish evidence (gathered in note 1 p. 275), considered in the light of the explanations given, tells, I think, its own tale.

In *Moz.* (the principal member of the Gotho-Gallican group), the invariable termination of the (variable) "post nomina" prayer (the prayer said after the recital of the names of living and dead to be specially prayed for) runs: Quia tu es...requies omnium fidelium 4. 43—45, 226. 45, 261. 48. The word "*Requies*" for the state of the dead is found in 59 of these variable "post nomina" prayers, viz. 55 times alone, and 4 times in combination as detailed in the footnote[4].—"*Quies*" is

[1] It is worth while to observe that *Bobiens.*, *Stowe*, *Gall.*, *Franc.*, all agree in substituting for "memento...famulorum famularumque tuarum" the formula "memento......et eorum nomina." The MS R of the eighth century revision of *Gelas.*,—a revision penetrated through and through with Gregorian elements—has at this point of the Canon the commemoration of *Greg.*; but it agrees with the texts just mentioned in reading "et eorum nomina" instead of "fam. fam. t." The word "nomina" here was doubtless originally intended as a rubric; it is so printed by Tommasi, and after him by Mabillon, in *Franc.*, and this is also indicated by Dr MacCarthy in his edition of *Stowe*. The same remark holds good for the "post nomina" in *Gall.* p. 333.

[2] This is in a "post nomina" which begins with the second clause of the Memento in *Greg.* ("Ipsis," etc.).

[3] In the two following "post nomina" prayers in *Goth.* the writer seems also to have had in mind the commemoration as found in *Greg.*: Tribue etiam...caris nostris *qui in Christo dormierunt refrigerium* p. 253; ut caris nostris *qui in Christo dormiunt refrigeria* aeterna concedas p. 278.

[4] That is: once in combination with "vel *indulgentia*" 39. 63; once with "et *indulgentia*"+"ut et illos in *pace refrigeres*" 280. 90—92; once with "illis *refrigerium* conferat" 314. 53—56; once with "in *pace*" 265. 22—23.

the word used in 18 "post nomina" prayers, 13 times alone and 5 times in combination[1].—"*Refrigerium*" (or "*refrigerare*") is found in 15 "post nomina" prayers, viz. 5 times alone (114. 45, 299. 37, 305. 97, 435. 48, 448. 51), and 10 times in combination[2].—"*Pax*" occurs 6 times in combination[3] but in no "post nomina" prayer alone.—"*Lux*" occurs in no "post nomina" prayer alone, and but once in combination: transferantur in locum lucis ac refrigerii 378. 4; an expression which recalls the form in the canon of *Greg.*[4]

The evidence of the Gallic documents is as follows. In *Richenov.* (twice, p. 6, 29, miss. III and XI), *Mai's fragments* (once, Hammond, *Liturgies Eastern and Western* p. lxxxi), and *Bunsen's fragment* (once, Hammond, *Lit. of Antioch* p. 54[5]), "*requies*" is the only word used.—In *Goth.*, "*requies*" (alone) is the term employed in 8 "post nomina" prayers (p. 191, 194, 201, 256, 270, 286, 292, 296); "*quies*" (alone) in one (p. 288); "*refrigerium*" (alone) in 8 (p. 208, 233, 253, 272, 279, 285, 289, 297); "*pax*" (alone) in one (qui in pacem tuam jam sunt...translati p. 235), and in one in combination with "*lux*" (caris etiam nostris qui nos in somno pacis praecesserunt, perennis aevi beatitudinem et perpetuae lucis gratiam remunerare dignetur p. 224); in one, in the words of the commemoration of *Greg.* (locum refrigerii lucis et pacis ut indulgeas deprecamur p. 292). "*Lux*" nowhere occurs alone in *Goth.*, and but twice in combination in the passages just cited.—In "*Gall.*" "*requies*" is the term employed in two "post nomina" prayers (p. 334, 365); a third (p. 333) gives the text of the commemoration in the Canon of *Greg.*

So far then the characteristic word expressive of the state of the faithful dead in the Gotho-

[1] That is: thrice "*refrigerium(ia)* quietis" 15. 31—32, 62. 42, 386. 27; once "*refrigerium* et quietem" 65. 98; once with "*pax* perpetua" 293. 74—75.

[2] That is: 4 times with "*quies*" (see references in note 1); once (but in a different clause) with "*requies*" 314. 53—56; once "in *pace* refrigeres" and (but in a different clause) with "*requie* et *indulgentia*" 280. 90—92; three times "in *pace* refrigeres" (or "refrigera") only 405. 62, 439. 95, 451. 89; once "in locum *lucis* ac refrigerii" 378. 4.

[3] That is: once in combination with "*requies*" (see p. 267 note 4); once with "*quies*" (see note 1); four times with "*refrigeres*" or "*refrigera*" (see note 2).

[4] Nothing has been done, so far as I know, to exhibit in detail the influence exercised by the Roman books on the formulae of *Moz.* Such "Vorarbeiten," one of the first conditions of any real scientific advance in the study of Liturgy, are, with the single exception of G. H. Forbes's *Gallican Liturgies*, simply wanting. As *Moz.* stands in the printed text I think it may be possible to roughly distinguish two, or rather three, strata of Roman impingement on pure Gothicism: in the genuine Gothic period; next, as a result of Carolingian Gregorianism; lastly, late mediaeval work, but using up genuine old Gothic material. So far as the expression "(in) locum lucis ac (or "et") refrigerii" is concerned, it occurs in other than "post nomina" prayers (so far as I have observed) three times: 442. 71 (an "Inlatio"), 462. 85 (a "Missa"), 465. 106 (an "alia oratio"). It will be noticed that these references cover only the close of the book, that is the part containing what are now called the "common" and "votive" masses (pp. 421—469). And this is precisely the portion of *Moz.* which has been most evidently tampered with. For the convenience of the enquirer I add here (without regard to combinations) references to the other passages *outside* the "post nomina" prayers in which I have found our five crucial words used in regard to the dead.

"*Requies*": (*a*) *variable* prayers, 51. 81, 172. 49, 174. 65, 254. 5, 312. 30, 352. 29, 393. 64, 404. 32, 442. 73, 443. 32, 445. 21, 457. 58, 460. 15, 463. 81, 466. 50, 466. 81, 466. 106, see also *infra* p. 275 note 1; (*b*) *invariable* prayers, in the "Sancta sanctis": et defunctis fidelibus prestetur ad requiem 6. 93, 232. 78, and in the prayer after the Pater noster: requiem defunctis 6. 72, 231. 108.

"*Quies*": 172. 50, 461. 92, 464. 75; also 364. 77 *quies* is used for the death of the B.V. in a prayer repeated in the (late?) Conception mass 415. 42.

"*Refrigerium*" ("*refrigera*"): 226. 54, 458. 22, 458. 49, 458. 91, 461. 91, 463. 48.

"*Pax*": 108. 84, 140. 103, 457. 79, 459. 70, 462. 107, see also *infra* p. 275 note 1.

"*Lux*": 460. 2, 461. 91, 466. 55 and 58, 466. 95; see also *infra* p. 275 note 1.

[5] In the expression "quem in *pace* adsumere dignatus es" (p. 54) the word "pax" obviously does not describe the *state* of the dead.

Gallican group is *requies* or *quies*. The only other word which has any considerable independent[1] attestation is *refrigerium*. This independent attestation of *refrigerium* is however much more strongly marked in *Goth.* (a book penetrated with Roman elements) than in *Moz.*; and *Goth.* in this point is not supported by the other Gallican liturgical remains; whilst *refrigerium* in *Moz.* is found, when the case is viewed as a whole, to be used in circumstances that point to the intrusion of foreign influences, for the most part (I conjecture) at a period subsequent to the epoch of Visigothic rule.

So far as the evidence of only the liturgical books goes, that "requies" (or "quies") is the native and the only characteristic liturgical term expressing, according to the sense of the peoples within the limits of the Gotho-Gallic region, the idea of the state of the faithful dead, is a conclusion which disengages itself simply, even necessarily, on the mere statement of the facts of the case.

I now turn to the Roman books, *Leon.*, *Gelas.*, *Greg.*—In *Leon.*, the month of October closes with a series of prayers for the dead numbered I—V, followed by a mass for the anniversary of S. Silvester forming a sixth; these will be hereafter referred to as *Leon.* § 1 to § 6.—§ 1 is a common mass for the dead whether for clergy or laity; § 2 is a mass for a person dying in the state of penance; § 3 is composed of seven prayers, the first three are variants (or supplements) for § 2, the succeeding four, for § 1; §§ 4, 5, 6 are masses for a bishop deceased. The word "*requies*" occurs once, in the "secret" of § 4: Oblationes...quas...et pro requie famuli tui illius episcopi suppliciter immolamus 146. 32—33. "*Lux*" occurs in §§ 3 and 5: ut eam mortalibus nexibus expeditam lux aeterna possideat 146. 21—22; et animam...in beatitudinis sempiternae luce constitue 147. 7—8[2]. "*Refrigerium*" and "*pax*" are not used in *Leon.* in reference to the dead; but "*requies*" occurs in this connexion a second time at the close of the *Velatio nuptialis*, the Nuptial Blessing: et ad beatorum requiem atque ad caelestia regna perveniat 142. 4—5. This has passed verbally into *Gelas.* III 52 and into *Greg.* col. 246.

The only other instance in which "*requies*" is used in *Greg.* is in the "ad complendum" (="post comm.") of the mass of the Vigil of the Assumption, where it signifies, however, not a state after death, but the actual *transitus*, the death: ut qui sanctae Dei genitricis requiem celebramus col. 114[3]. In addition to the Memento in the Canon (in locum refrigerii, lucis et pacis) the first of the two masses for the dead in *Greg.* (that for a deceased bishop) has the petition: spiritus...ad indulgentiam et *refrigerium* pervenire mereatur (c. 270); the second (the common mass): ut animam famuli tui...in *pacis* ac *lucis* regione constituas (c. 270). "*Requies*" does not occur in either mass.

*Gelas.* will occupy us longer, as it will be necessary to examine the composition of the masses for the dead contained in it with a view of ascertaining whether they formed part of the original Roman book, or afford ground for believing that they were added at a later date outside Rome. The end of Book III consists of a series of 14 masses for the dead (Nos. 92—105): they are prefaced by a set of prayers (III 91) entitled "Orationes post obitum hominis," which seem to me to contain no Roman element whatever; though III 91 shews at least one point of connexion with *Moz.*[4], it seems to me to be as a whole Gallic, or perhaps Hiberno-Gallic, work. This, however, I but mention in passing, as the masses alone come under examination here. "*Requies*"

[1] By "independent" I mean used alone and not in combination.

[2] "Lux" is also used in a curious and somewhat "barbarous" preface; whether reference is intended to the state of the dead is uncertain; the passage is here quoted for the sake of completeness: Deus Dominus et inluxit nobis ut nos de tenebris et umbra mortis regnum perpetuae lucis (aeternae) efficeret 161. 13—15.

[3] *Moz.* uses for the death of the B.V. the word "quies": qui te de terris ineffabiliter sumpsit in celis post somnum quietis et cursum consummatum vite temporalis 364. 76—78. I find "quies" in *Greg.* only twice, col. 259, 264, but in the sense of rest, or comfort, of the living.

[4] See No. 25 *supra*. It is to be observed that the corresponding section of *Suppl. Greg.* entitled "Orationes in agenda mortuorum" coll. 213—218 also contains matter derived from *Moz.* (see No. 1 *supra*).

is used (and sometimes more than once) in six of these masses (Nos. 94, 95, 99, 100, 103, 104); "*quies*" occurs in III 103, 105 in the phrase: dona (or "da") refrigerii sedem, quietis beatitudinem, luminis claritatem; this is the only instance of the use of "*refrigerium*" in the masses of *Gelas.*[1]

But a question arises: are these 14 masses a part of the genuine and original *Gelasianum*? are they Roman prayers? or is there reason for thinking that as they stand they are neither the one nor the other? Further still: is there reason for thinking that, as this collection is prefaced by a section (III 91) which bears on the face of it, when it is scanned and scrutinized, evidence that it is not of Roman workmanship, so the masses themselves afford indications of Gothic influence from the other side of the Pyrenees? On this latter point there is no room for doubt. Elipandus, archbishop of Toledo, in his letter (ep. IV) to Alcuin, in giving a series of extracts from the missal of his own church of Toledo bearing on the Adoptionist controversy, quotes the following prayer: Item in missa defunctorum. Domine Jesu Christe qui vera es vita credentium, tibi pro defunctis fidelibus sacrificium istud offerimus, obsecrantes ut regenerationis fonte purgatos et tentationibus mundi exemptos beatorum numero digneris inserere, et quos fecisti adoptionis participes jubeas haereditatis tuae esse consortes (Migne, *P. L.* 96, 875; *Mon. Germ. Epp.* IV 305[2]). This prayer is no longer to be found in *Moz.* (=the Toledan missal); it probably disappeared in the not wholly effectual[3] revision to which that missal was subjected as a consequence of the Adoptionist disputes. But the close of the "post comm." of *Gelas.* III 95 reads thus: ut quem fecisti adoptionis participem jubeas haereditatis tuae esse consortem; and the "Hanc igitur" of III 96, thus: eumque regenerationis fonte purgatum et periculis vitae hujus exutum, beatorum numero digneris inserere spirituum. Apart from the fact that these masses as a whole, and particular prayers in them, shew artificial compilation, it seems not open to doubt that the composer of III 95 and 96 (slightly varying and touching up the phraseology of the model or material used as is usual with this class of writer) has worked up the Toledan prayer into his own composition. In view of the evident connexion of *Gelas.* III 91 with Irish prayers and with *Moz.* it is in place to call attention to the fact that the same Toledan prayer quoted by Elipandus has been in its entirety worked up into the preface of the mass "pro mortuis pluribus" in *Stowe* (W. p. 248, M. p. 232).

An examination in detail of III 95 will shew in how artificial a manner it has been composed. Its first collect is the collect of *Leon.* § 4; its second collect is the first collect of *Leon.* § 5 with omission of the five opening words; its "secret" is made up of the beginning of the "secret" of the mass "In Nativitate sanctae Mariae" in *Gelas.* (II 54)[4], and (after a line of common form) the close of the "secret" of *Leon.* § 4 (146. 32—33). Its "Hanc igitur" is composed thus: (*a*) of three lines of common form; (*b*) of the Gregorian form of a phrase in the "Hanc igitur" of the nuptial mass "pro qua majestati tuae fundimus supplices preces" (c. 245) frequently adopted in

[1] In the "Orationes post obitum hominis" of *Gelas.* (III 91) "*requies*" is used 4 times; "*quies*" and "*refrigerium*," twice: locum refrigerii et quietis (coll. 749, 750); "*pax*," once: in pace sanctorum tuorum (col. 748).

[2] Elipandus's citation from "St Isidore" which occurs just below the passage from the missal quoted in the text (see *M. G. Epp.* IV 305 l. 34—36), which Dümmler (*ibid.* note 3) cannot identify, is *Moz.* 176. 105—108.

[3] See *Moz.* 16. 25—29: ...omnipotens Deus...qui unigeniti tui in assumptione carnis adventum reconciliationis nostre voluisti esse remedium, ut cum eo gratiam reciperemus adoptionis. The force of the "cum eo" does not seem eluded by Lesley's inept comment: "huc refert illud Apostoli ad Galatas cap. 3 vers. 5 et ad Romanos cap. 8 vers. 32"; even when reinforced by his general assurances, as contained in his preface § viii, or as adopted and expressed by Dom Ferotin, the recent editor of Apringius, p. 4 note 1, that "jamais la liturgie mozarabe n'a renfermé une formule quelconque qui pût favoriser l'hérésie des Adoptionistes" and that Elipandus was "simplement" a falsifier and a forger.

[4] Viz.: Suscipe, quaesumus, Domine, hostias placationis et laudis quas tibi. Unless, indeed, both *Gelas.* III 54 and III 95 derive here independently from the "post nomina" of the "Missa prima die sancto Paschae" of *Goth.* which begins "Suscipe q. D. h. pl. et laudis" (p. 253). *Goth.*, in its turn, borrows here (as so often elsewhere) from *Leon.*: Suscipe, Domine, sacrificium placationis et laudis 5. 5.

the interpolations of *Gelas.*[1]; (*c*) the "Hanc igitur" of *Leon.* § 4 (147. 3—4) slightly rewritten and in a form which also in one point shews an affinity to a version of the same phrase found in *Moz.* (458. 38—40[2]). Finally its "post comm." is made up: (*a*) of an incipit found in *Leon.* and *Greg.*; (*b*) the words "et anima famuli tui illius gaudia aeterna suscipiant" (*sic*); (*c*) the fragment of Toledan prayer quoted above. This is not all: this "post comm." of III 95 is also the "post comm." of III 97. In III 97 I notice only one trace of the (possible) use of *Leon.*, viz. the beginning of the "secret": "Oblationes nostras quaesumus Domine propitiatus intende quas"...which is the beginning of a prayer in *Leon.* § 4 (146. 30—31); this last however reads "Domine quaesumus." But it is the incipit also of the "secret" for the mass of the Annunciation in *Gelas.* (II 14) where the reading is "quaesumus Domine" as in III 97. Seeing that masses 95 and 97 are by their "post comm." closely connected, that 95 shews likeness to the (seventh century) mass of the Nat. B. V. of *Gelas.*, is it unreasonable to suppose that in mass 97 is used not *Leon.*, but the (seventh century) *Gelas.* mass of the Annunciation? In any case it is not, I think, open to doubt that the three masses 95—97 form a group and that their composition is to be assigned to the seventh century. But III 94 (a special mass for a deceased priest and abbot, "abbas atque sacerdos") is connected with 95, for its "Hanc igitur" ends with the same words as that of 95, although the word "sacerdotum" as found in *Leon.*[2], and not "sanctorum" as in 95, is the appropriate word to use in 94. Nos. 94—97 therefore appear as a group of masses composed, it would seem, a half a century, or at most sixty or seventy years, before the actually existing manuscript of *Gelas.* was written.

An examination of another group of these masses (III 102—105) which seems on the whole to be of freer, if not quite original composition, tends to a like conclusion. The text of the "Hanc igitur" of No. 103, a mass "in coemeteriis," thus designates the "hic quiescentes" for whom the sacrifice is offered: et omnium fidelium catholicorum orthodoxorum[3] *in hac basilica* in Christo quiescentium et *qui in circuitu huius ecclesiae tuae* requiescunt. These words would suit Gaul in the seventh century, but not Rome, I conceive, at that date or at any earlier period.—No. 104 gives an indication of late origin, of another kind but not less significant. *Greg.* contains (c. 269—270) two masses for the dead. The prayers of these two masses are entirely different from those found in the §§ 1—6 of *Leon.* and in the fourteen masses of *Gelas.* III, with a single exception: the second collect of III 104 is the collect *Inclina Domine aurem tuam* of the common mass of the dead in *Greg.* slightly changed by an alteration[4] which at the least makes the phrasing ungrammatical; this, apart from any other considerations, leads to the conclusion that *Gelas.* III 104 is the borrower from, not the contributor to, *Greg.*; and accordingly assigns the composition of that mass to the seventh century.—But No. 103 is closely connected with 105. The second collect and the "post comm." of 103 contain the following phrase which offers the nearest approach to the combination (refrigerium, lux, quies) in the *Cerne* prayer LIII: dona (da) omnibus quorum hic corpora requiescunt (c. h. quiescunt) *refrigerii sedem, quietis beatitudinem, luminis claritatem.* The words in italics are also used in the third collect of 105, but with an incorrectness of adaptation which indicates 103 as the original. Nowhere else have I been able to find the (somewhat unhappy)

[1] See I 45, 106, III 24, 49, 53, 54. The original *Leon.* phrasing of the "Hanc igitur" of the nuptial mass is: pro qua majestatem tuam supplices exoramus 141. 4—5; and this phrasing has been maintained in the first "Hanc igitur" of *Gelas.* III 52.

[2] *Leon.* 147. 3—4 (§ 4) et in numerum tibi placentium censeri facias sacerdotum; *Gelas.* III 95 ut eam in numero sanctorum tibi placentium facias dignanter adscribi; *Moz.* 458. 38—40 in illa tibi placentium sacerdotum numerositate adscribas.

[3] St Benedict uses this phrase of No. 103: expositiones...quae a nominatis et *orthodoxis catholicis* patribus factae sunt (*Reg.* c. 9). Cf. also *Bobiens.* p. 363: et solutis debito mortis, quorum animas ad memorandum conscripsimus, *fidelium catholicorum orthodoxorum* qui tibi placuerunt.

[4] "Inclina...aures tuas ad preces nostras pro quibus misericordiam tuam supplices exoramus" for "Inclina...aurem tuam ad p. n. quibus m. t. s. deprecamur" of *Greg.*—The "Hanc igitur" of 104 is *Leon.* 145. 12—15 (§ 1); the first collect is perhaps also connected with *Leon.* (see 146. 14—15).

expression "refrigerii sedes"; nor "quietis beatitudo[1]"; "luminis claritas" occurs in *Moz.* (299. 85, 301. 88, 363. 61, etc.)[2]. Nos. 103, 104, 105 seem therefore to be interconnected and to form a group.

It is impossible in this place to pursue in detail an investigation of the whole body of masses for the dead in *Gelas.*; a few further indications of the manner in which these masses hang together are thrown into a footnote[3].

From what has been detailed it appears that a large proportion of the masses for the dead at the end of Book III of *Gelas.* are of the nature of a mosaic, or patchwork of pre-existing materials, whilst others shew rather an effort at original composition; but in both cases the indications point to a composition or compilation of a late date, and to handiwork that is not Roman; and accordingly they form no safe basis for supposing that "requies" or "quies" had been currently admitted into the Roman liturgical prayers in the sixth century as an ordinary designation of the state of the faithful dead.

What has just been said is not to be understood as going beyond these two propositions: (*a*) that the whole corpus of masses for the dead now found in *Gelas.* III 92—105 are not the masses for the dead of the original *Gelasianum*, but are substitutions for them compiled, doubtless, like III 91, in Gaul; (*b*) that I believe the text of the original Gelasian masses for the dead to be irrecoverable. I do not wish, so far, to be understood as contending or affirming that the words "requies" or "quies" may not have figured in those lost masses; but only that the masses now found in *Gelas.* afford no safe ground on which to base such a contention. Other grounds exist on which that contention might perhaps be plausibly supported; whether effectively would (among other considerations) depend on the view taken on quite another question obviously

[1] I trust it may not be considered as travelling beyond the record if I remark that *beatitudo quietis* is not the particular aspiration connected with the heavenly kingdom which would be naturally predicated of a race like the Roman, of which it has been so well said that they were a working nation without any play of national mind or mental life distinct from, and out of relation to, the external tasks on which they were engaged.

[2] Of course I do not forget the "lux tuae claritatis" in the Christmas preface of the Roman Missal, a preface which is not to be traced beyond *Greg.*; per luminis tui appare claritatem *Greg.* c. 17.

[3] The conclusion of the first collect of No. 105 seems a "re-write" of that of the first collect of 104; 105 contains twice the expression "sancti et electi" as to which see No. 9 *supra*.—No. 102 seems connected with 103; thus: the "Hanc igitur" of 103 ends: in *tuorum* numero *redemptorum* sorte perpetua censeantur (cf. *Leon.* 145. 7—8 in *tuae redemptionis sorte* requiescat; 146. 15: in *tua redemptionis parte* numeretur); "beati," "justi," "electi" etc. are words of familiar use in such a form of supplication; but I have only observed the word "redempti" in this connexion in the "Hanc igitur" of 103 and the "post comm." of 102 ("in *tuorum* sede laetantium constituas *redemptorum*").—Again the collect of No. 102 ends: ut eis proficiat in aeternum quod *in te speraverunt et crediderunt*; this expression is found also in the "post comm." of No. 94: ut eius *in quo speravit et credidit* aeternum accipiat...consortium; see also Miss. Rom. collect of mass "in die obitus." For the expression of kindred ideas in the Liturgies see No. 25 *supra*; and cf. the epitaph of Abbot Mellebaudus (s. VII) "in quod credidi" (Le Blant, *Nouv. Rec.* p. 259).—Nos. 92 and 93 are for the most part derived from *Leon.*: in 92, besides the first collect and "secret" as mentioned by Wilson, the second coll. is also *Leon.* 148. 2—5 (§ 6), the "Hanc igitur" is constructed as that of 95 described above, but the *Leon.* text is given without change; in 93 the effective portion of the "Hanc igitur" (et cum praesulibus etc.) is based on *Leon.* 147. 16—18.—The close of the "Hanc igitur" of No. 99 is derived: (*a*) "mortalitatis nexibus absolutam" from *Leon.* 146. 21 (perhaps through the first coll. of No. 100); (*b*) "inter fideles tuos habere constituas portionem" seemingly from the concluding words of the "Hanc igitur" of 93.—No. 106, a mass "pro salute vivorum," seems to have no better claim to be considered an original portion of *Gelas.* than any of the masses just examined. Its collect has been already noticed No. 46 *supra*; its "secret" is that of *Gelas.* III 2 (perhaps touched up from that of III 1) with (in "quas tibi pro incolumitate eorum offerimus") a reminiscence of the Canon.—Two masses (I 91, 92) for the dead occur amongst the Gallican material with which Book I of *Gelas.* closes. I do not see on what grounds they are to be considered part of the original *Gelasianum*, whilst there seem to be several considerations (that cannot be developed here) which militate against such a view.

not proper for discussion here: viz. whether the redaction of the original *Gelasianum* as the first official mass-book of the Roman Church is, or is not, to be viewed as a reaction of the Roman spirit against the encroachments of foreign, "barbarous" (in this case, Gothic), ideas, methods, ways, style, thought, as the outcome of one of those movements of ebb and flow of which the history of the Roman Church gives a continual exhibition:—a question to which I should, as at present advised, be disposed to give an affirmative answer. Of such encroachments on the liturgical ground the prefaces of the masses of S. Caecilia in *Leon.*, and some subsequent ones, seem to me to afford speaking evidence[1]. When we turn to another line of enquiry, the inscriptions in the first volume of de Rossi surely tell, so far as popular practice is concerned, the same tale. Let the reader first run his eye through the inscriptions from A.D. 500 to 600, and then turn back and peruse those of the years 450—499; how great is the difference. In the later period the formula is almost invariably "Hic requiescit in pace"; in the earlier the older formulae "Benemerenti in pace," "Hic jacet," "positus," "depositus," etc. are common, and "Hic requiescit" is exceptional; but about the year 480 this latter begins to shew a predominance. Is this mere accident? or is light thrown on this change by the change in the political state of Italy at this time? and do we here perceive an effect in matters of religion of the dominance of the Goth in the political sphere?[2]

Whether the occurrence of the word *requies* in *Leon.* is also due to Gothic influence is too nice a question to discuss; but it may well be brought into connexion with the terms or expressions common to *Leon.* and *Moz.* but not current in later Roman liturgical books, of which several have been pointed out in the course of the present "Note"; and, personally, I should be disposed to see in the "requies" of *Leon.* yet another instance of Gothic ways of thought expressing themselves in the liturgical formulae in use in the Roman Church in the closing years of the fifth century[3].

[1] Such prefaces as these seem to explain, and give the point of, the words of the *Lib. Pont.* (ed. Duchesne I 255) in the notice of Gelasius: "praefationes...*cauto sermone.*"

[2] Objection is easily and justly raised against the use of mere statistics in a case like this where so many disturbing elements are present, such as mutilation of inscriptions, multiplicity and combination of formulae, etc. etc. The figures on a single point given in the following table speak, however, for themselves; they are taken from de Rossi *I. C. U. R.* vol. I; mere cases of de R.'s conjecture are not counted; a set of similar statistics in regard to the older formulae would only bring the change into stronger relief.

| Date. | Number of Inscriptions given by de Rossi. | Number of sepulchral inscriptions giving the formula "quiescit" or "requiescit." | *Percentage.* |
|---|---|---|---|
| A.D. 350—399 | 376 | 27 (*a*) | 7·18 |
| 400—449 | 264 | 38 (*b*) | 14·39 |
| 450—476 | 119 | 12 | 10·08 |
| 477—499 | 56 | 15 | 26·78 |
| 500—589 | 204 | 84 | 41·17 |

(*a*) including No. 161 "requevit." (*b*) including No. 667 (*ἀνε*)*παύσετο* (sic). It will be remembered that the events connected with the sack of Rome by the Goths fall within this period.

[3] I do not overlook the fact that (though "refrigerium" is the term familiar to Tertullian and Cyprian) "requies" is the word predominantly in use (so far as I can see) in Ambrose and Augustine. I have however found "requiem *aeternam*" only in Hilary (*Tract. in ps.* 147, § 5: per praesentes enim vexationes in requiem aeternam aditur; Hilary uses the word "temperies" to express the idea implied by the "refrigerium" of Rome and Africa). So too in the fragments of Arian sermons (? saec. V) printed by Mai: bonis et fidelibus *requiem* et gloriam *aeternam* daturus, i.e. after the Last, the General, Judgement (in Migne *P. L.* 13. 620).—From the elaborate work of Professor L. Atzberger, *Geschichte der christlichen Eschatologie innerhalb der vornicänischen Zeit* (Freib. im Br., Herder, 1896), it would appear that the only pre-Nicene writers who associate the heavenly kingdom with "rest" are Clement of Alexandria (*Paedagog.* I 6: *οὗ δὲ ἡ πίστις ἐνταῦθα ἡ ἐπαγγελία· τελείωσις δὲ ἐπαγγελίας ἡ ἀνάπαυσις. ὥστε ἡ μὲν γνῶσις ἐν τῷ φωτίσματι, τὸ δὲ πέρας τῆς γνώσεως, ἡ ἀνάπαυσις*, Migne *P. G.* 8. 285 B; and more clearly still I. 13: *τέλος δέ ἐστι θεοσεβείας ἡ ἀΐδιος ἀνάπαυσις ἐν τῷ θεῷ· τοῦ δὲ αἰῶνός ἐστιν ἀρχὴ τὸ ἡμέτερον τέλος*, *ibid.* 373 B); and

At the same time I do not think it difficult to recognise with a fair degree of certitude what were the characteristic Roman expressions in regard to the dead. Besides "*requies*," once, the masses for the dead in *Leon.* afford (it has been seen) only the word "*lux*" which is used twice. *Greg.* gives in the Memento said in every mass "*refrigerium*," "*lux*," "*pax*"; these are also the three words used in the special prayers of the two masses for the dead in that sacramentary. The witness thus supplied by the Liturgies seems to be amply confirmed by the evidence of the Christian sepulchral inscriptions of Rome. In this point of view the collection of "traits de la localisation des types et des formules de l'épigraphie chrétienne," put together by M. Edmond Le Blant, is instructive[1]: starting on his survey from the various regions of Gaul, it is not until he reaches "Latium," Rome, that "refrigerium" is found as a typical formula. This idea (in the supplicatory form "refrigeret") is found in only one inscription in Gaul (No. 548 B of Le Blant's *Collection*, see *Manuel*, p. 52); and this inscription, which both from its style and the form of its lettering, appears to be of an early date, occurs at the great emporium of Marseilles. It still, after the publication of the *Nouveau Recueil* (1892), stands as a solitary example for Gaul. If the latest writer on the subject[2], following de Rossi, may be trusted, "*refrigerium*" may be traced in the Christian inscriptions of Rome up to the second century, the earliest dated inscription, however, being of 291 (Kaufmann, p. 53). In regard to "*pax*" the case is so evident that a general reference to Kaufmann will suffice; whilst "*lux*," however much the meaning and force of the term may be intensified and cleared when used by the Christian Roman, comes to him nevertheless as an inheritance from those who had gone before him and had not known the name of Christ. On the evidence supplied by Christian inscriptions when those of Rome, Gaul, Italy and Africa are all taken into account[3], the conclusion seems inevitable that in the "refrigerium, lux,

the author of the second epistle of Clement (v 5: *ἡ ἐπιδημία ἡ ἐν τῷ κόσμῳ τούτῳ τῆς σαρκὸς ταύτης μικρά ἐστιν καὶ ὀλιγοχρόνιος, ἡ δὲ ἐπαγγελία τοῦ Χριστοῦ μεγάλη καὶ θαυμαστή ἐστιν, καὶ ἀνάπαυσις τῆς μελλούσης βασιλείας καὶ ζωῆς αἰωνίου*; cf. VI 7). There is evident resemblance between the language of II Clem. and Clement of Alexandria. Ignatius uses the word *ἀναπαύειν* seven times, but always in the sense of relief and comfort extended in this world by friends.

[1] In his *Manuel d'Épigraphie Chrétienne* (1869) pp. 76—79 (and embodied also in the *Collection d'Inscr. Chrét.*). The *Manuel* is not superseded by his *Épigraphie Chrétienne* of 1890; and it is always to his *Manuel* and not to the later *Épigraphie*, that M. Le Blant refers in his *Nouveau Recueil d'Inscriptions* (1892).

[2] C. M. Kaufmann, *Die sepulcralen Jenseits Denkmäler der Antike und des Urchristenthums* (Mainz, Kirchheim, 1900); for "pax" see pp. 41—52, for "refrigerium" pp. 53—62, for "lux" pp. 63—77. Kaufmann's collection of examples is useful; his remarks are frequently instructive; I cannot, however, but think that his anxiety to dissociate these aspirations of Christian hope from all connexion with earlier pagan aspirations in regard to the dead, is not in accordance with probability and known fact, and that it does not tend to "edification."

[3] Kaufmann's investigations, taken by themselves, bear an altogether too partially Roman character to produce that sense of certitude which can only come from a comparative view. Were we content for Africa with the collection of Christian inscriptions of Carthage and its neighbourhood (*C. I. L.* VIII Nos. 13393—14269) it might be concluded that "in pace" ("fidelis in pace") was practically the only formula in use; "quiescit" appears in two cases, viz. 14230 ("cesquet," cf. de Rossi Nos. 251, 452) and 14081 (14250 has "in pace et reque"). But of three Christian inscriptions found at Hippo, one (No. 5262) has "recessit in pace" ("recessit" is the common expression in Baetican inscriptions) and two (Nos. 5263—4) "quiebit in pace." No. 17414 in the same vol. VIII. has "quiebit," 17717 "requievit in pace," 18668 "Hic quiescit in pace." Similar instances are found in Renier's *Inscriptions Romaines de l'Afrique* (Paris, 1855—1886), Nos. 2292, 2837, 3432, 4030, 4058 (1546 is pagan). But such occasional instances, whilst shewing that the form "quiescere" "requiescere" was in use in Africa, cannot afford ground for supposing that its general use (as appears by the collections of Huebner and Le Blant) in the Christian inscriptions of Spain and Gaul, and (in the sixth century) in Rome, was due to African influence. It must have had some other cause.—I may add that the occasional "receptus in pace" (see Huebner, *Inscr. Hisp. Christ.* Nos. 46, 47, 62, 124, 330, 364) seems to have left a trace in *Gelas.* I 92: "Deus fidelium *receptor* animarum" (cf. II 3, a certainly Roman form: Deus fid. *remunerator* anim.).

pax" of the Memento of *Greg.* we have the genuine and native expression of the Roman-Christian mind descriptive of the state of the faithful dead.

I am unwilling to close this lengthy comment on the *Cerne* text without pointing, if only in a single example, to the bearing of these obscure, minute, tedious, and by some it may be thought otiose, verbal enquiries, each of which, taken by itself, must almost necessarily end in a conclusion that cannot be certain. The present Roman liturgical books are, as I have said elsewhere, an amalgam. Every race of Western Europe has left in them traces (clearly discernible if we will take the time and patience to look) of its own particular type of mind and religious aspiration; sometimes, indeed, lodgements have been so far effected as to obscure, or to bury almost out of sight, the original and genuine Roman features. It is a question of time and patience, and also of method, to resolve this corpus into its constituent elements. But the end of such work is no mere gratification of a leisured or learned curiosity. Quite apart from its utility for other branches of enquiry, workers in which are (through no fault of theirs) apt to go astray when they find it necessary to avail themselves of the help of Liturgy (or rather of the books of writers on the subject), its ultimate value is for the more certain reading, and the living illustration, of some of the most important pages of history. I keep, for the present, to the single case of Rome: the native devotional elements of the early liturgical books of the Roman Church, when these are freed from foreign interpolations, will be found, I believe, to correspond to the dominant characteristics of that Church as shewn throughout its long and fateful story.—To come from generalities to a minute particular instance, one directly suggested by the text from the *Book of Cerne* that has been under consideration, viz. the familiar prayer which begins the introit of the masses for the dead, "*Requiem* aeternam dona eis Domine: et *lux* perpetua luceat eis": after what has been detailed I trust it may not appear fanciful if I say that the second member of this phrase expresses the aspiration of the mind and soul of the Roman, the first the aspiration of the mind and soul of the Goth[1].

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[1] The Resp. "ad confractionem panis" of certain masses for the dead in *Moz.* reads: Requiem eternam det tibi Dominus: lux perpetua luceat tibi; and the dismissal: Anima ejus per misericordiam Dei sine fine requiescat in pace (458. 30—32 and 79—80, etc.). Unfortunately these items can be considered nothing else than late mediaeval accretions.

For the sake of completeness I add the material afforded by the Irish documents.—*Bobiens.* (in addition to the Memento in Canon of *Greg.*): pro martyrum laude et pro defunctorum requie p. 286 ("post nom."); et viventibus veniam et quiescentibus concede requiem sempiternam p. 292 ("post nom."); proficiant haec quae offerimus...pro requie defunctorum p. 348 ("post nom.," cf. *Goth.* p. 286); perpetuam requiem tribue...omnium fidelium defunctorum p. 359 ("post nom.," cf. *Moz.* 441. 105—6); viventibus proficiant ad salutem et defunctis opitulentur ad requiem aeternam p. 379 ("post nom."; cf. *Goth.* p. 201, *Gall.* 365); ut eam in aeternam requiem suscipiat p. 386 (cf. *Gelas.* III 91 col. 749).—Ut eum ad portum aeternae quietis admittat p. 385.—Clementissime remissionis suae refrigeria largiatur p. 321; deposco ut...locum lucis et refrigerii animabus defunctorum in pace vocatis tribuas p. 359 (cf. *Moz.* 442. 71); ut locum refrigerii teneat p. 385 ("post nom."); Dona ei Domine locum lucidum et refrigerium p. 386 (cf. *Gelas.* III 91 col. 749).—Propterea nunc requiescit (beatus confessor) in pace tua p. 348; ut...demoretur in pace tua p. 386; animam...in pace sanctorum tuorum recipias p. 386 (cf. *Gelas.* III 91 col. 748).—Sed angelus tuus inter sanctos et electos conlocet ubi lux permanet et vita regnat in saecula saeculorum p. 357; maneat...et in luce quam promisisti Abraham et semini eius p. 386.

*Stowe* (in addition to the *Greg.* Memento in the original hand) offers the following in the long interpolation by Moelcaich in the Roman Canon: pro...requie defunctorum...uti eos in aeterna summae lucis quiete pietas divina suscipiat (W. p. 235, M. p. 209); and in the mass for the dead: et gaudia perpetua lucis inveniant,...iubeat carnem animamque et spiritum eorum suscipi in locum lucis, in partem refrigerii, ...et spiritu oris sui eos refrigerare dignetur (W. p. 248, M. p. 231—232).—*Ant. of Bangor*: vehuntur (martyres) in regnum et in refrigerium II No. 101.—*Irish Liber Hymnorum* (Hymnus S. Colmani in laudem S. Michaelis): sed deducat ubi regni requies I 44 l. 10.

The following is a summary table of the foregoing Nos.; the × indicates resemblances to the phrasing of *Cerne*.

| No. | Moz. | Gallican | | | | | Irish | | | | | Roman | | | Suppl. Greg. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Richen. | Goth. | Gall. | Franc. | Fragm. | Bobiens. | Stowe | Bang. | L. hymn. | Fragm. | Leon. | Gelas. | Greg. | |
| 1 | × | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | × |
| 2 | × | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 3 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | × | ... | ... |
| 4 | ... | ... | ... | ... | × | ... | × | × | ... | ... | ... | ... | × | × | ... |
| 5 | × | ... | × | ... | ... | ... | × | ... | ... | ... | ... | ... | ... | ... | ... |
| 6 | × | ... | × | × | ... | × | × | × | × | ... | × | × | × | ... | × |
| 7 | × | × | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 8 | ... | ... | ... | ... | × | ... | × | × | ... | ... | ... | ... | × | × | ... |
| 9 | × | ... | × | ... | ... | ... | × | × | × | ... | ... | ... | × | ... | × |
| 10 | ... | ... | ... | × | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 11 | ... | ... | ... | ... | ... | ... | ... | × | × | ... | × | ... | × | ... | ... |
| 12 | × | ... | ... | ... | ... | ... | × | ... | ... | ... | ... | ... | ... | ... | ... |
| 13 | × | ... | ... | ... | ... | ... | × | ... | ... | ... | ... | ... | ... | ... | × |
| 14 | × | ... | × | × | ... | ... | × | × | × | ... | × | ... | ... | ... | ... |
| 15 | ... | ... | ... | ... | ... | ... | × | × | ... | ... | ... | ... | × | ... | × |
| 16 | × | ... | × | ... | ... | ... | × | × | ... | ... | × | ... | (×) | ... | ... |
| 17 | ... | ... | × | ... | ... | ... | × | ... | ... | ... | ... | ... | ... | ... | × |
| 18 | ... | ... | ... | ... | ... | ... | × | ... | ... | ... | ... | ... | ... | ... | ... |
| 19 | ... | ... | ... | ... | ... | ... | × | ... | ... | ... | ... | ... | ... | ... | ... |
| 20 | ... | ... | ... | ... | × | ... | × | × | ... | ... | ... | ... | × | × | ... |
| 21 *a** | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | × | ... | × |
| 21 *b** | ... | ... | × | ... | × | ... | ... | ... | ... | ... | ... | × | × | ... | × |
| 22 | × | ... | ... | ... | ... | ... | × | × | ... | ... | ... | ... | ... | × | ... |
| 23 | × | × | ... | ... | × | ... | × | ... | ... | ... | ... | × | ... | ... | × |
| 24 | × | ... | ... | ... | ... | ... | ... | ... | × | ... | ... | ... | × | ... | ... |
| 25 | ... | ... | ... | ... | ... | ... | × | ... | ... | ... | × | ... | × | ... | ... |
| 26 | × | ... | ... | × | ... | ... | ... | ... | × | × | ... | × | ... | ... | ... |
| 27 | ... | ... | ... | ... | ... | ... | × | ... | ... | ... | ... | ... | × | ... | ... |
| 28 | × | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 29 | × | ... | ... | ... | ... | ... | × | × | ... | ... | ... | ... | ... | ... | ... |
| 30 | × | ... | × | ... | ... | ... | × | ... | ... | ... | ... | × | ... | × | × |
| 31 | × | ... | ... | × | ... | ... | ... | ... | ... | ... | ... | × | × | × | ... |
| 32 | × | ... | ... | × | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 33 | ... | ... | ... | ... | ... | ... | × | ... | ... | ... | ... | ... | ... | ... | ... |
| 34 *a*† | × | × | × | ... | ... | × | ... | ... | ... | ... | ... | × | × | ... | ... |
| 34 *b*† | ... | × | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 35 | ... | ... | × | × | ... | ... | ... | ... | × | × | × | ... | × | ... | × |
| 36 | × | ... | ... | ... | ... | ... | × | ... | ... | ... | ... | ... | ... | ... | ... |
| 37 | × | ... | ... | ... | ... | ... | ... | × | × | × | ... | ... | × | ... | ... |
| 38 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | × | × | ... | × |
| 39 | ... | ... | ... | ... | ... | ... | ... | ... | ... | × | ... | ... | ... | ... | ... |
| 40 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | × | × | × | ... |
| 41 | ... | ... | ... | ... | ... | ... | × | × | ... | ... | ... | ... | ... | ... | ... |
| 42 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | × | × | ... | ... |
| 43 | ... | ... | ... | ... | ... | ... | × | × | ... | ... | ... | × | ... | ... | ... |
| 44 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | × |
| 45 | ... | ... | × | ... | ... | ... | ... | ... | ... | ... | ... | × | × | ... | ... |
| 46 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | × | × | × |
| 47 | ... | ... | ... | ... | ... | ... | ... | × | ... | ... | ... | ... | × | ... | × |
| 48 | × | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 49 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 50 | ... | ... | ... | ... | ... | ... | ... | ... | × | ... | ... | ... | ... | ... | ... |
| 51 | ... | ... | × | ... | ... | ... | ... | ... | ... | × | ... | ... | × | ... | ... |
| 52 | ... | ... | × | ... | ... | ... | ... | ... | ... | ... | ... | ... | × | ... | ... |
| 53 | ... | ... | × | ... | ... | ... | ... | ... | ... | ... | ... | ... | × | × | ... |
| 54 | ... | ... | ... | ... | × | ... | ... | ... | ... | ... | ... | × | × | ... | ... |
| 55 | ... | ... | ... | ... | × | ... | ... | ... | ... | ... | ... | ... | × | × | ... |
| 56 | × | × | × | ... | × | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 57 *a*‡ | × | × | × | × | ... | ... | × | × | × | × | × | × | × | ... | ... |
| 57 *b*‡ | ... | ... | × | × | ... | ... | ... | ... | ... | × | ... | ... | × | × | ... |
| 58 | ... | ... | ... | × | ... | ... | × | ... | ... | ... | ... | ... | × | × | ... |
| 59 | ... | ... | ... | ... | × | ... | × | × | ... | ... | ... | ... | × | ... | × |
| 60 | ... | ... | ... | ... | ... | ... | × | ... | ... | ... | ... | × | × | × | ... |
| 61 | × | ... | × | ... | × | ... | × | ... | ... | ... | ... | × | × | × | × |
| 62 | ... | ... | ... | ... | × | ... | ... | ... | ... | ... | ... | ... | × | ... | × |
| 63 *a*§ | ... | ... | × | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 63 *b*§ | ... | ... | ... | ... | ... | ... | × | ... | ... | ... | ... | ... | ... | ... | ... |
| 64 | ... | ... | ... | × | ... | ... | ... | ... | ... | ... | ... | ... | × | ... | ... |
| 65 | ... | ... | ... | ... | ... | ... | × | ... | ... | ... | ... | ... | (×) | ... | ... |
| 66 | × | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | × | × | ... | ... |
| 67 *a*¶ | ... | × | × | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 67 *b*¶ | ... | × | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 68 | × | × | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | × |
| 69 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |

* No. 21[a] = "multiplica...misericordiam"; 21[b] = "multiplica...gratiam."
† No. 34[a] = "perire non pati": 34[b] = "clementia majestatis."
‡ No. 57[a] = the singular; 57[b] = the plural.
§ No. 63[a] = "Deus iustitiae," etc.; 63[b] = "Deus incomprehensibilis," etc.
¶ No. 67[a] = "pietas et benignitas"; 67[b] = "maiestas et clementia."

This table is, and can be, only a rough chart; no attempt is made to distinguish between the current or the exceptional use of the same term in different liturgies, or to indicate where one book borrows from another; the circumstances and conditions so greatly vary that the result of such an attempt would be only to mislead. The precise value of the entries in any particular case is to be ascertained by the detail given in the body of the "Note." Moreover, the inevitable limitations of the use of this detail itself must be borne in mind. The table is not intended to imply, for instance, that the word "perennis" in the prayers III, XVI, XXX of *Cerne* is due to *Moz.* or any other particular one of the liturgical books cited under No. 6; but the details given *in loco* do shew that this word is characteristic of one group of Liturgies rather than of another. In many cases there can be no doubt that words used in *Cerne* are of the nature of a quotation[1]; but, speaking generally, any conclusion drawn from the terminology of the *Cerne* prayers as to the Liturgies with which the writers of them were familiar, must be understood as governed by the observations made at p. 234 and p. 240 above. Still, the predominant affinity, as shewn by the use of characteristic expressions, of *Cerne* with *Moz.* and the Irish group in the earlier part of the table (Nos. 1—37), and with *Gelas.* taking the table as a whole, which is evident at a glance, will, after all deductions have been made and the details tested, be found to be not apparent merely but real.

As regards the affinity of *Cerne* with *Moz.* and the Irish group, an examination of the facts only deepens the impression given by the summary table. I mention two or three of the more important items. The prayer, which is the kernel of the Good Friday service in *Moz.*, the "mysterium crucis," is woven into one of the prayers of *Cerne* in a manner so natural as not to raise in the mind of the reader a suspicion that he is in presence of a quotation (see No. 28). Again, a prayer which an accidental notice in a letter shews to have existed in the Visigothic Toledan missal (=*Moz.*) in the eighth century, though it is not now to be found there, is in the same manner woven into a mass-preface in *Stowe* (see p. 270 above); whilst another Irish book, *Bobiens.*, closely akin to *Stowe*, shews more than any other western missal adoption and use of *Moz.* texts. As the *Suppl. Greg.* seems now commonly to pass as a compilation of the Englishman Alcuin (a view which internal evidence seems to confirm), I may add to these examples a prayer in its *Agenda mortuorum* which is derived from *Moz.* (see No. 1). All this goes to shew that the table catalogues not accidental resemblances, but real indications that the rising Church of the English was influenced in the very centre of its life by the then flourishing Visigothic Church of Spain.

By what means, through what channel, did prayers and characteristic devotional expressions of the Spanish Church find their way into England? Was it through Ireland, or through France? Did the compiler of *Bobiens.* find his "Mozarabic" material in Gaul; and did the writers of the *Stowe* preface and the *Cerne* prayers draw theirs from Gaul also? Any one acquainted with the chief "Gallican" books, *Goth.*, *Gall.*, *Franc.*, must see how largely Roman prayers have been utilized in their compilation[2]; attention to style and manner will discover almost all the rest as the work of native talent, whilst but little can be shewn to be common to these books and *Moz.* If Merovingian Gaul be assumed to be the channel by which "Mozarabic" material found its way into Irish or English compositions of the seventh century or the eighth, the assumption of "lost

[1] Even here there is need for some caution, as may be shewn by an example. No one, I suppose, would seriously maintain that archbishop Cranmer was acquainted with prayer XXXIX of *Cerne*, because the collect of the first Sunday in Advent in the Book of Common Prayer reads: "in which Thy Son Jesus Christ came to visit us in great humility," and prayer XXXIX reads: "et tamen in tanta humilitate venisti." This latter expression occurs nowhere in the early western liturgical books, a fact which, in this order of enquiry, makes the resemblance certainly curious.

[2] Of course it is to be understood that much that is printed by G. H. Forbes in small print, and was accordingly viewed by him as "borrowed from Rome," because he found this matter in Ménard's *Gregorianum* or assigned to *Greg.* in Gerbert's Sacramentary "triplicis ritus," is in reality of Gallican origin; but after this deduction has been made the proportion of material "borrowed from Rome" is very considerable.

sources" also is necessary,—a body of prayers and masses which have disappeared, the existence of which has to be inferred from the prayers in *Cerne*, etc., that have to be accounted for. It is of course possible that positive evidence may some day be discovered to support such a theory. But, whilst this way of explanation may be left open, it will be also proper not to disregard indications given by facts that can at present be ascertained; and these point rather to a direct draft by the early Irish on the Spanish Church.

It has been pointed out by the Editor (p. 148 note*) that prayer L of *Cerne* is included among the prayers in the Latin collections of works of S. Ephrem, that its first portion is also found, though in a different form, in a work of S. Isidore; and (p. 233) that the *Cerne* prayer is attributed by Alcuin to Isidore himself. In the early middle ages a collection of half a dozen ascetical tracts of S. Ephrem had a wide circulation in the West; at what date the translation was made does not appear; the oldest manuscript that I have noticed containing any of these tracts is the S. Omer MS 33 *bis*, assigned to the eighth century. Not infrequently they are preceded in the manuscripts by a prayer beginning "Obsecro te Salvator mundi"; this prayer is really the close of S. Ephrem's "Sermo asceticus[1]." Of the manuscripts containing this collection of tracts Harl. 3060 (saec. IX seemingly), though not written in Spain, appears from its contents[2], viz. compositions of Spanish ecclesiastical writers of the seventh century, to descend from an earlier Visigothic manuscript. To the tracts of S. Ephrem is prefixed the prayer "Obsecro" with the title "Oratio donni Effrem"; at the end of the tracts, with no further break than the title "Incipit oratio," is a prayer which calls for notice here. It has been pointed out in the "Introduction" p. xvii that a connexion exists between prayers XXI, XXIV and XLIX of *Cerne*; and from a comparison of texts it is concluded that they "must have been derived the one from the other, or must be the collateral descendants of a common ancestor" (p. xviii). But the connexion between these prayers of *Cerne* and the prayer which in Harl. MS 3060 follows the tracts of S. Ephrem is no less obvious; the conclusion to be drawn as to their true relations will, I think, also be obvious when the texts are brought side by side:

| CERNE. | HARL. 3060. |
|---|---|
| | *Domine Deus omnipotens qui in Trinitate perfecta* |
| Pr. XXI: parce animę meę, parce factis meis, et *cunctis* criminibus meis. Digneris mihi, Domine, donare...sensum qui te *sentiat*...cor quod te *cogitet*...*auditum* qui te audiat, oculos qui te uideant (p. 119. 2—4, 5, 8, 9—10). | *dominaris et regnas*[3] parce animę meę, parce factis meis, |
| Pr. XXIV: parce animae, parce malis meis, *parce hereticis meis*[4], parce peccatis atque criminibus meis. uisita infirmum, cura egrotum (p. 122. 19—123. 1). | parce malis meis, *parce cogitationibus meis*, parce peccatis meis et criminibus. Visita infirmum, cura |

[1] *S. Ephr. Opp. Gr.-Lat.*, ed. Assemann. I 40—70.

[2] Ff. 1—63b are occupied with a work (now imperfect at the beginning) of 40 chapters to which a hand of the fourteenth century has in the upper margins given the title "Sentencie sanctorum patrum"; it is of the nature of the *Libri Sententiarum* of S. Isidore and of Taio of Saragossa, but its subject-matter is different even in the chapters the titles of which are the same as in those works.

Ff. 63b—118b the Prognostica of Julian of Toledo (Migne *P. L.*, 96. 453—524); ff. 118b—121a Idalius of Barcelona to Julian of Toledo and Suffredus of Narbonne (*ibid.* 457—459, and 818); ff. 121a—123a Quiricus of Barcelona to Hildephonsus of Toledo and the reply of the latter (*ibid.* 193—4); ff. 123a—124a "Oratio donni Effrem" beginning "Obsecro te" etc.; ff. 124a—144a the ascetical tracts in five Books followed, ff. 144b—168b, by the "Sermo asceticus" here called in the title "Monita sancti Effrem" and in the colophon "institutio ad monachos"; then, prefaced by the words "Incipit oratio," the prayer "Domine Deus" discussed in the text; this is followed, ff. 168b—169a, by four short devotional pieces.

[3] The words "qui in...regnas" occur as a doxology of three Benedictions in *Goth.* p. 211, 217 (+ "vivis") and 237; "dominaris et regnas" p. 190, 221; "qui in Trinitate perfecta" p. 202, 204, 219. I do not find this doxology in *Richenov.*, *Moz.*, *Bobiens.*

[4] This addition is quite in keeping with Irish style, and the peculiar type of Irish learning, which took pleasure in the use of rare or strange words, or of more common words in strange meanings.

| CERNE. | HARL. 3060. |
| --- | --- |
| Pr. XLIX: parce animae meae, parce malis meis, parce criminibus meis. Visita infirmum, cura egrotum, sana langu*idum*. Da cor qui (*sic*) te timeat, sensum qui te intelligat, oculos *cordis* qui te uideant, aures que *uerbum tuum* audiant. *Da scintillam sapientiae*, etc. (p. 145. 17—146. 2). | egrotum. sana langu*entem*. Da cor quod te timeat, oculos qui te uideant, aures que te audiant, sensum qui te intelligat, *mentem que te diligat*. |

It is evident that either these prayers of *Cerne* derive from that in the Harl. MS, or the prayer in the Harl. MS is derived from those in *Cerne*. As the Harl. prayer affords the corresponding elements of the three prayers in *Cerne*, whilst no two of the latter suffice to supply these elements of Harl., the former supposition is *prima facie* the more probable one. This view is confirmed by the fact that the remainder of Harl. shews resemblances to other prayers of *Cerne*, as follows:

Libera me, Domine, de *aduersariorum potestate* [cf. *Cerne* Pr. XXXVI: ut me nunquam in eorum tradas *potestatem aduersariorum* p. 135. 7—8] ut non me permittas temptari super id quod possim sustinere. Eripe me, Domine, de laqueo mortis et de delectatione carnali uel de temptatione mortali. *Obsecro uos sancti apostoli omnes intercedite pro me; tam martyres quam confessores intercedite pro me. Intercedite pro me nouem ordines angelorum ut ad portum salutis* inlesus *merear peruenire*. Per Christum Dominum nostrum. [Cf. Pr. XXIX: et *obsecro* per deum patrem caeli et terrae *omnes* patriarchas prophetas *apostolos martyres confessores...ut intercedant pro me* p. 126. 19—127. 2; Pr. XXIII: *obsecro uos nouem ordines angelorum ut intercedatis pro me* p. 121. 14—15; Pr. XX: *ut...ad portum salutis* aeternae Te duce *merear peruenire* p. 118. 9—12, see also No. 31.]

As a confirmation of the view that the Harl. prayer stands behind those of *Cerne*, it may be pointed out that, whilst prayers XXI, XXIV, XLIX shew resemblances to only the first half of Harl., and XX, XXIII, XXIX, XXXVI only to the second, the single "Precatio ad sanctam Mariam et ad sanctum Petrum et ad ceteros apostolos" in MS Reg. 2 A. XX shews the use of both parts of Harl. as follows: Intercedite pro malis meis...pro factis meis...pro peccatis meis...pro criminibus meis...Obsecro uos apostoli Christi...obsecro nouem ordines angelorum...ut intercedentis (*sic*) pro me (p. 218—219 *supra*).

The conclusion from the case as a whole seems, I think, inevitable that the prayer which in Harl. MS 3060 follows the tracts of S. Ephrem is the "common ancestor" of the *Cerne* prayers XXI, XXIV and XLIX, and is probably a source drawn on by XX, XXIII, XXIX and XXXVI.

The long prayer entitled "Oratio donni Effrem" which in that manuscript precedes the tracts shews only a single point of resemblance, but it is one that deserves notice:

| CERNE PR. XLV. | HARL. 3060. |
| --- | --- |
| Miserere mei deus quoniam tu es amator hominum solus, salua me peccatorem quia tu es solus sine peccato...disperge uirtutem inimici amator hominis benignissime deus (p. 141. 13—15, 141. 20—142. 1). | Ne iterum irascaris amator hominum, *etc*....... Amator hominum benignissime legio a te gregem *etc.*[1] (cf. Mar. v 9)...Ita benignissime, ita amator hominum, ita qui solus es sine peccato[2]. |

At No. 13 it has been pointed out that prayer XLV shews a resemblance to a passage in the Liturgy of S. James: the words "domine deus" and "saluator meus" of the passage there cited are not found in the "Oratio donni Effrem"; on the other hand the much more characteristic "benignissime" in *Cerne* is found in the Harl. prayer. In these circumstances the suggestion that

[1] This passage is not in Assemann. I 69—70; but I find it in other MSS of the Latin version of the "Sermo asceticus"; *e.g.* MS Reg. 5 E. III (s. XIII) fol. 31[a].

[2] MS Reg. 5 E. III reads here: Itaque benignissime amator hominum qui solus es sine peccato (f. 31[a]). "Amator hominum" in connexion with "benignissimus" occurs elsewhere in the Harl. 3060 text of the "Sermo asceticus," f. 162[b], 163[a], 163[b].

this latter may have been the channel whereby the expressions occurring also in the Liturgy of S. James found their way into *Cerne*, seems to be reasonable; and it is, accordingly, at the least probable that the prayer which immediately precedes the tracts of S. Ephrem as found in Harl. MS 3060 has been used in *Cerne* as well as that which immediately follows them.

The prayers which have been thus examined bring us (if the indications afforded by the Harl. MS 3060 may be trusted) once more to the Visigothic Church of Spain, and the traces of the influence of that Church are again discerned, not in Gallican books, but in prayers of the ultimate Irish origin of which there can be no reasonable doubt. The indications are undoubtedly slight, but the clue thus given is, in consideration of the obscurity in which enquiries of this nature are necessarily involved, one not to be neglected or despised; and the question arises whether, besides the more purely liturgical material, a collection of devotional prayers, some of them translated from eastern sources, may not also have found its way from Spain into Ireland, and hence in the seventh century into England. The devotional literature of the various countries of western Europe previous to the Carolingian revival, when the different earlier elements were fused and their most distinctive peculiarities generally toned down, is a subject which has not received due attention. It is possible that neglected fly-leaves, or perhaps chance entries in the margins, of early manuscripts of the libraries of France and especially of Bavaria, may throw a new and different light on the subject. In any case the material recovered must be subjected to careful and patient examination if we would avoid obscuring this important side of the history of religion instead of elucidating it, as may but too easily be done either by mistaking newer material for older and older for newer, by misplacing the sources and origin of particular devotional practices or of a particular discipline or form of discipline, or finally by misapprehending the means and channels whereby these were diffused so as to become the common possession, or observance, of western Christendom[1]. So far as the case under consideration is concerned, the "Celtic" see of Bretoña, in communion in its earliest period with the Catholic Suevi under the metropolitan see of Braga, and later with the converted Visigoths under the primacy of Toledo, suggests itself as a means of communication with the Irish Church. However this may have been, the available evidence goes to shew, I think, that it was directly and not through Gaul only, or even chiefly, that Ireland (and, through Ireland, England) came into contact with the Visigothic Church.

I now review, and in the following order, the items noted in the columns headed: *Suppl. Greg.*; *Greg.*; those of the Gallican group; *Gelas.*; *Leon.* In so doing a natural canon of criticism seems to be that, given a body of terms or expressions the "source" of which is sought, the document which covers a large number of them is more likely to be that source than the combination of

[1] In illustration I may point to the prayers addressed to the Blessed Virgin (Nos. LVI—LVIII) in the *Book of Cerne*. To some persons these prayers may appear as bearing on the face of them evidence of a late date, say the ninth or the tenth century. And yet, when the case is looked into, there seems no reason why they should not be classed with the series of documents which suddenly attest on all sides—but one—the extraordinarily rapid development of the cultus of the B. V. in the seventh century: as shewn in the sermon on the Annunciation by Sophronius patriarch of Jerusalem († 638? 644), the *ὕμνος ἀκάθιστος* of Sergius patriarch of Constantinople († 638), the *de virginitate perpetua Sanctae Mariae* of Hildephonsus of Toledo, the rhetorical mass for the Assumption in *Goth.*, the argumentative if not polemical *Inlatio* of the same mass in *Moz.*, the awkward and ugly attempts to imitate the Roman style made in masses of the B. V. in *Gelas.* It is instructive to compare, or contrast, with all these the corresponding masses in *Greg.* in which the Roman spirit, frigid and unmoved before the enthusiasm by which the eastern or the barbarian mind was carried away, hardly travels beyond the strict limits of inherited Christological doctrine. Whatever be the source from which the writer of the prayers LVI—LVIII of *Cerne* drew his inspiration, it was not Rome. *Bobiens.* shews in the two masses for the vigil and feast of the Assumption the familiar Irish liturgical eclecticism: the mass for the feast is drawn verbally from *Goth.*, that of the vigil from the masses of the B. V. in *Gelas.*, somewhat toned down, with the addition of perhaps some original matter. It would be convenient if some Celtist could, dealing with the question from the linguistic point of view, tell us what is to be thought of the Litany of the B. V. which Eugene O'Curry assigned to the seventh century (*Lectures on the Manuscript Materials of Ancient Irish History*, p. 380; Greith, *Alt-irische Kirche*, p. 449).

two, three or more documents each of which covers but a portion of that number. Moreover, that, in a case like the present, that document is generally to be preferred which shews a frequent, to that which shews an exceptional, use of a term or expression under consideration. There is of course much room for difference of appreciation; the evidence given in the body of the "Note" will enable the enquirer to form his own opinion. The following summary is what recommends itself to me.

I. *Suppl. Greg.* For the question of the date of the *Cerne* collection, its relation to *Suppl. Greg.* is of critical importance. If any use of *Suppl. Greg.* could be shewn as extending generally over the prayers of *Cerne*, the prayers themselves as a whole must have been composed at the earliest in the beginning of the ninth century; its use in any particular prayer must bring the composition of such prayer to this date. There are 19 entries in the column devoted to *Suppl. Greg.*: of these, 12 (Nos. 6, 9, 13, 15, 21ª, 21ᵇ, 23, 30, 46, 47, 59, 62) are more obviously accounted for by affinity to *Gelas.*, *Bobiens.* or *Stowe*; No. 35, to the Gallican group; and Nos. 17, 61, 68 have not here probative force. There remain Nos. 1, 38, 44. Of these No. 1 is rather evidence of *Moz.* material in England. No. 38 deserves serious consideration: but as the incipit "Deus, inmortale...mortuorum" (see "Introduction" p. xxvi) occurs in three independent documents (viz., *Cerne*, *Sacr. Godelgaudi*, *Suppl. Greg.*) of about the same date, as in *Cerne* it is combined with materials found in *Gelas.* ("spes...justorum") and *Leon.* ("qui plenitudinem...mundantur"), and as some elements of the incipit occur in *Bobiens.* and *Stowe*, it seems altogether improbable that *Suppl. Greg.* was the source from which the rest are drawn. It seems more natural to regard No. 44 also as a case of common use of preexisting material. I see, accordingly, no reason for suspecting the use of *Suppl. Greg.* in *Cerne*.

II. *Greg.* Of the 14 items in the column *Greg.*, Nos. 4, 8, 20, 55, 57 (all from the Canon of the mass), and 22, 30, 31, 53, 58, may be accounted for more obviously by affinity with *Gelas.*, *Bobiens.*, *Stowe*. Nos. 60 and 61 are not of probative value. There remain No. 40 ("da salutem mentis et corporis")[1] and perhaps No. 46 ("Praetende dexteram caelestis auxilii") which may afford some, though (as the detail will shew) but very slight, ground for assuming the use of *Greg.*

III. An analysis of the Gallican group yields the following results:

For *Franc.*:—Nos. 4, 8, 20, 55 are found in the Roman Canon; Nos. 21ᵇ, 59, 62, in prayers taken from *Gelas.* (III 6, 1, 7). No. 54 is found in *Leon.* and *Gelas.* No. 23 is more naturally accounted for by an Irish source like *Bobiens.* No. 61 is not of probative value. No. 56 remains to be taken account of.

For *Gall.*:—Nos. 6, 14, 26, 31, 32, 57ª, 57ᵇ, 58, 64 are more obviously accounted for by affinity to other books. Nos. 10 (a possible quotation) and 35 remain to be taken account of.

For *Goth.*:—Nos. 5, 6, 9, 14, 30, 57ª are better accounted for by *Moz.* and Irish documents; Nos. 21, 45, 52, 53, 57ᵇ and perhaps 51, by *Leon.* or *Gelas.*; Nos. 34ª, 67ª, by *Richenov.*; Nos. 16, 17, 61 are too vague to be probative. Nos. 35, 56, 63 (a possible quotation) remain to be taken account of.

The following, then, is the sum of specific evidence of familiarity of the writers of the *Cerne* prayers with the Gallican books: the use of "Salvator mundi" before the doxology (*Goth.* and *Gall.*, see No. 35); the expression "merita gloriosa" (*Goth.*, *Franc.*, *Richenov.*, see No. 56); Pr. XLIX shews what might possibly be a quotation of *Goth.* in the words "Deus justitiae, Deus misericordiae" (see No. 63) and Pr. VI in "humilitatem, conscientiam puram" of *Gall.* (see No. 10). Finally *Richenov.* supplies (mass III) an example of the expression "paradisi suavitas" (found also in *Moz.*; see No. 7), and (masses IV and V) of "ne (me) patiaris perire," "clementia maiestatis tuae," "pro tua pietate et benignitate," "pro tua maiestate et clementia" of Pr. XLIX (see Nos. 34, 67). The sum is slight; but it is all that a diligent examination has revealed to me.

[1] Cf. *Stowe*: qui dedit *animam* det et salutem W. p. 220 l. 2—3, 221 l. 2; corporis *sanitatem* p. 220 l. 6; ut corporis huius infirmitatem sanet et *animae* salutem praestet p. 221 l. 15—16; tam *carnis* quam *animae* salus p. 224 l. 3—4.

IV. The entries under the heading *Gelas.* (thirty-nine) are considerably more numerous than those under any other except *Bobiens.* (thirty-one) and *Moz.* (twenty-eight). They fall into the following categories:—

(*a*) Nos. 21[a], 46, 52, 53, 54, 62 record phrasings found in *Gelas.* but not in the Irish books. Nos. 21[a] and 46 are found in *Suppl. Greg.*, 54 is found in *Franc.*, 52 has been borrowed from *Gelas.* by *Goth.*, 53 by *Greg.*, 62 by *Franc.* and *Suppl. Greg.* That the writers of the *Cerne* prayers drew them from four books rather than from the single book *Gelas.* is *primâ facie* not the more reasonable supposition, nor is it recommended by the general lie of the evidence.

(*b*) Nos. 21[b], 42, 45, 54, 66 record phrasings found in *Leon.* as well as *Gelas.*; whether the general evidence favours *Leon.* as a source rather than *Gelas.* will appear when the case of *Leon.* is reviewed.

(*c*) Nos. 4 (Pr. I), 8 (Pr. III, LVIII), 20 (Pr. XVII), 55 (Pr. XLI), 57[b] (Pr. XLIX) evince the familiarity of the writers with the Roman Canon; as Nos. 55 and 57[b] adopt the usual text and not the readings of the two extant Irish copies of the Canon, it is to be inferred, at least so far as prayers XLI and XLIX are concerned, that the writers drew here from *Gelas.* and not from the books of the Irish type represented by *Bobiens.* and *Stowe*[1]; in the other three cases these books follow the usual readings.

(*d*) Nos. 6, 9, 11, 15, 24, 25, 27, 37, 47, 58, 59 record expressions represented in *Gelas.* but also in one or more of the Irish books; these cases therefore do not afford evidence whether the writers drew from *Gelas.* directly or from Irish books embodying *Gelas.* material[2].

(*e*) Nos. 34[a] and 35 appear due in *Cerne* to Gallican influence, as perhaps 51 may be also; Nos. 3, 31, 60, 61, 64 have not probative value here.

V. As regards the entries in the column headed *Leon.*, Nos. 6, 23, 26, 30, and perhaps 34 and 57[a], are cases which shew affinity to *Leon.* in points where this book offers a terminology characteristically non-Roman but agreeing with *Moz.*; Nos. 31, 60, 61 are not of probative value here.

In regard to 43 it has been pointed out that the text of prayer XXX in *Cerne* affords a faint indication of a knowledge of the collect as it stands in *Leon.* and not through Irish books like *Stowe* or *Bobiens.* In Pr. XXVIII the writer has embodied the collect *Leon.* 76. 19—20, which occurs in no other of the western liturgical books at present accessible. But in view of the wide use of *Leon.*, and our ignorance of the forms in which this collection may have been excerpted and combined with other material[3], we cannot infer from this use of a single collect a knowledge on the part of the writer of the *Cerne* prayer, of the collection which passes under the name of the Leonian Sacramentary. In these circumstances it is reasonable to conclude that the items 21[b], 42, 45, 54, 66, mentioned under IV (*b*) above as contained in both *Gelas.* and *Leon.*, are drawn from the former rather than the latter book. This holds good in regard also to No. 40; but see under II (*Greg.*) above.

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[1] Mabillon's note "Additum" etc., *Mus. Ital.* I p. 280, note *d*, is ambiguous; the word "sancti" is not (as I had supposed, p. 248 l. 1—2 above) added in *Bobiens.* to the recital of institution by another hand, but is, I am informed, in the original script: so that *Bobiens.* reads "calix sancti sanguinis mei," precisely as *Stowe*.

[2] Nos. 16 and 65 drawn from the Order "ad poenitentiam dandam" at the end of MS V (but no part) of *Gelas.* are also found in Irish books.

[3] The fragments drawn from a Bobbio MS in a hand of S. VII—VIII printed by Dr Mercati (*Antiche Reliquie Liturgiche*, Roma, Tip. Vatic. 1902, pp. 43—44) afford an example of such treatment.

The conclusions to be drawn from the evidence may be summarized, it appears to me, as follows:—

The liturgical documents with which the prayers of *Cerne* shew affinity (with which, therefore, the writers of them may be supposed to have been most familiar) are first of all, as might be expected, those of Irish origin; and standing behind them "Mozarabic" (= Visigothic) and Roman material. Those writers, however, were certainly familiar with Visigothic prayers independently of *Bobiens.*, *Stowe*, or any extant Irish fragments. As regards Roman material there is no sufficient ground for assuming that the writers used or knew any other book than *Gelas.*; the terminology of *Cerne* is, however, not infrequently in accord with those portions of *Gelas.* (by which term I mean the earlier recension represented by the unique MS V) which appear to me to be not of Roman origin but to have been inserted in that book in Gaul in the seventh century.

The resemblances are not confined to any part of *Gelas.* but are distributed over *Gelas.* as a whole; they are also covered by the earlier recension and there is nothing to indicate acquaintance with the later one.

The affinities with the contents of the group of Gallican books are comparatively slight; and this is further illustrated by the fact that the resemblances between *Bobiens.* and *Cerne* occur almost wholly in those portions of the former that are not taken from a Gallican book.

As concerns the liturgical evidence, there is, so far as I have found, nothing to argue a later origin for the prayers in *Cerne* than the seventh or early eighth century. I conclude that the prayers in this collection may be safely taken by the historian as representing the type of devotional feeling prevalent in England in the youth of men like Willibrord Boniface or Willibald, and also in many cases preserving to us, unaltered and unadulterated, the very words, the very forms, in which the apostles of the Germanic lands, whether of English or of Irish race, communed with their Maker and their Redeemer.

E. B.

# INDEX OF INITIA OF PRAYERS AND PARTS OF PRAYERS ETC. IN CERNE AND 2 A XX.

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